National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. | Without Concealment---Without Compromise. | EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors.

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The Southern Press, South.

From the Danville (Va.) Register.

SOUTH CAROLINA AND THE ABOLITIONISTS.

We invite the reader's particular attention to the articles of our correspondent, "*Union*," which according to promise, appears in our paper of to-day. Though some of our readers may be inclined to differ from the conclusions at which the author arrives, yet they must all agree that he is a writer of no ordinary merit—evincing ability no less commanding than his style is captivating—a mind no less philosophical than his deductions are logical. Let not the length of the essay, then, deter any one from reading it. It could not well have been shorter—it could not well have been abler. But, if its own merits fail to arrest attention in this age of literary laziness, when men shrink from the perusal of an essay half a column long, surely, the annunciation—the *argumentum ad hominem*—that it is from the pen of one of the first statesmen in the State, will insure its perusal by all classes.

[The article referred to is as follows:]

"Extremes meet. The ultraist of South Carolina, and the ultraist of Massachusetts, are holding out their hands to each other, not in menace, as of old, but in friendship. They stand on the same platform, and, after a full and free communion, have come to the conclusion, that if their rights are not the same, that at least their wrongs admit of the same remedy. This great remedy is the disunion of the States of the American Confederacy. Disunion will abolish the institution of Slavery on our Continent, thinks the Abolitionist; disunion will perpetuate the institution of Slavery south of Mason and Dixon's line thinks the representative of the wisdom of South Carolina. Now, one of the propositions, diametrically opposite, must be false. That both are held, there can be no question.

"Mr. Calhoun—who so completely personifies S. Carolina, that he is as much South Carolina as ever Louis XIV was France—it is true, he throws a slight veil over his sentiments. But the veil is of the thinnest gauze, and is intended more to heighten charms than to conceal them—subserving far better the purpose of allurement, than of modesty. His followers and his friends, however, do not think it worth their while to wear even this veil of gossamer, and they stand confessed, naked advocates of disunion. They are bold and manly, it is true, in thus giving to the country their purposes and intentions, but are they equally bold and manly in giving us the reasons for these purposes and intentions? The Wilmot Proviso is the great grievance complained of; but the enmity of South Carolina to the Union is older than the Wilmot Proviso. The reason is kindly offered for the benefit of Virginia, and other loyal States of the South. The Proviso might be erased from the statute book of the country, Slavery might be freely allowed from the Atlantic to the Pacific, all that the Abolitionists have done, and that Mr. Polk has failed to do, might be cured by the unanimous action of Congress, and yet Mr. Calhoun and his followers would still find some admirable reason for disunion.

The cause of this enmity to our glorious Union it is hardly worth while to inquire into. It may be the jealousy of weakness, the discontent of poverty—operating on States like it does on the individuals of ill-regulated minds, causing them to hate what they despair of reaching by bold effort or honest emulation—or it may be disappointed ambition in the race of party—or, the most charitable, but the least probable reason—it may spring from an honest patriotism, unaided by a prudent judgment and a sound reason. Passing by the cause, the fact is notorious, that South Carolina is disloyal to the Union. Her Press, her Legislature, her public meetings, her people at church and at market, the cross-roads and the bar-room, all testify, with a concert really marvellous, if the fact be not true, that the name, and the wisdom, and the counsels of Washington are not hallowed in the heart of South Carolina. If this State were as other States of the Union, no danger would spring from this unnatural condition of her political affections, and the disorganizing tendencies of her political doctrines. If each citizen would for himself undertake to calculate the value of the Union, the Union would be safe. But the politicians of the State rule the State. The people are consulted by them, like the old Parliaments of France were consulted by the King, merely to comply with the forms of the constitution. In most of the States of our Confederacy, the constituent instructs his representative; but in South Carolina the representative instructs the constituent. This unnatural oligarchy, under the forms of Republicanism, renders our present condition so alarming.

"That the leaders of South Carolina are ripe for dangerous action, there is no doubt; and the only hope of escape, a faint one, it is true, is, that the people, for once, will repudiate their rash advisers. The State weak as she is in numbers, in territory, and in wealth, is, nevertheless, potent for mischief. Our Union, to be strong and beneficial, must be voluntary. Secession breaks its integrity, while coercion, is, if possible, yet more fatal. Little Delaware herself holds in her hands the destiny of this great Republic. The slightest disloyalty on the part of the smallest member of our Confederacy should be looked on as an indication of most fearful omen.

"Since disunion is threatened, let us look calmly and dispassionately at the consequence of it. I do not propose to calculate the advantages of union, for they are incalculable, but simply to point the effects of disunson on the institution of Slavery in the Southern States.

"The Abolitionist thinks that disunion will, in the long run, utterly eradicate Slavery on the American continent, and the Abolitionist thinks rightly and truly. A few words will make it plain.

"I will say nothing of the difficulty of running a line of disunion, but run it where we will, it must be guarded, and that, too, at great cost. There will be no natural barrier to separate the contiguous States. Each must have its border closely studded with fortifications, which the experience of the continental States of Europe proves to be a source of enormous expenditure. An immense line of seacoast must be defended, a navy must be kept up, a standing army of a larger or smaller number of men must be held in readiness to repel invasion, for nations without sea or mountain to keep them asunder are always in danger of collision. A Legislature, an Executive, and a Judiciary Department, have to be established and supported. In short, the Southern Confederacy would cost as much, or nearly as much, as our present great Confederacy of thirty States. The necessity of defence against a jealous, and may be, a hostile neighbor, might make the small Confederacy even more expensive than the present great one.—The revenue necessary to meet this great expense could not be derived from direct taxes, without intolerable pressure on the people. Like other nations, we should be compelled to resort to the easier and less burdensome expedient of indirect taxes. In a word, a tariff, and a very high tariff, must be the result of a separate organization. Manufactures spring up under the genial encouragement. Free labor, as a necessary consequence, pours into the country. Now, free and slave labor are at war, when separated by the distance which divides South Carolina and Massachusetts. Shall we expect harmony when they look into each other's windows? The idea is preposterous. The slave will be looked on the free laborer as his rival. The ballot box will be made to bear upon him, and the rivalry will cease. You must give the master a vote for each one of his slaves, or the institution of Slavery will perish. A single manufactory, of six hundred hands, in the county of Pittsylvania, or Halifax, would turn the scale against the slaveholder in either of these counties.

"It is asked why the free laborer at present is not voting against the slaveholder? The answer is at hand. The free laborer is in a hopeless minority. Give to him a hope of success, and you will find him with new allies which disunion will give to him. Did not a faint hope of success in 1832, draw out an alarming abolition vote in Virginia? Did not the great slaveholding county Albemarle sustain at the polls of one its representatives, who led the abolition movement? When asked how he came to be returned, his characteristic reply was, "I appealed to the poor folks." This appeal has always been responded to by the poor folks, and always will. Can any one point to a single individual in Virginia, who has been weakened in popular favor by siding with abolition in 1832? It is not McDowell, who won his first and greenest laurels as an orator by an abolition speech, cherished by the Democracy? Has Preston lost caste with the Whigs? Or has the Richmond Enquirer had its subscription list curtailed by the lapse of a single name?

"If Slavery can scarcely now be sustained in Virginia, a plantation State, almost without manufactures, what will be its doom when an immense amount of free labor is infused into the body of the State, and each free laborer having the political power of the master of a hundred slaves? Almost every Southern State has universal suffrage, and the few exceptions are, one by one falling into the general rule. Does any man who thinks, or can think, entertain the idea, for a single moment, that Slavery can stand up in the face of a manufacturing population and universal suffrage? The former would melt it away by degrees, the latter would abolish it: but, under the blows of both, its destruction would be certain and sudden. Universal suffrage would not be more fatal to the National Church and the Peerage of England, than this same universal suffrage, combined with a manufacturing population, would be to Slavery in the Southern States. If I were an Abolitionist, and were looking, without regard to other consequences, for a speedy remedy for the real or fancied evils of Slavery, I would go for a disunion of these States. Now, the war of fanaticism and folly, waged by the North upon Southern Slavery, keeps our people united in its defence. The pressure of the atmosphere does not more certainly keep our blood from breaking through artery and vein, than does the pressure of Northern opposition keep down the resistance of our own people, against the institution at their doors. Northern clamor is Southern protection.

"But on what parallel of latitude will our northern line run? Shall we take Mason and Dixon' line? Who can answer for the sympathies of Maryland? Might she not prefer the sisterhood of Pennsylvania and New York, to that of South Carolina and Georgia? Would Virginia be unanimous in her choice of partners? Might not the Western portion prefer the Northern to the Southern alliance? Where will be Kentucky? Where Missouri? What will Louisiana do with her sugar, with a free West India competition in the markets of the world? What shall we do with the navy? What with the National Debt? What with the Mississippi?

"These questions are more easily asked than answered. The truth is, that our country is more indivisible than any other on earth, and the folly which is bound up in the thoughts of disunion has no parallel but in its wickedness.

"But let us suppose the line run—a peaceable division made—as peaceable as that between Lot and Abraham of old—suppose a convention has framed a new Constitution—suppose all the passions of its members hushed—all the compromises made, and all the safeguards established for the protection of Slavery and liberty. We should set out on a summer sea, but how long would it be before we should meet with troubled waters? We should, at the first Congress, have a Northern and Southern party—a tariff and an anti-tariff party—and, heaven save the mark! an abolition and an anti-abolition party—and these parties the more fierce, and the more unrelenting, for the intimacy of the contact. South Carolina would still have a thorn in the flesh. Maryland and Virginia, and Missouri and Kentucky, would soon be Massachusetts, Connecticut, Pennsylvania, and Ohio, under other names, but breathing the same hateful doctrines. There would be another disunion and yet another until South Carolina would at last be the lone star, and in a position no longer to be defeated in her eager desires to invest a favorite son with the emblem of office.

"Disunion presents indeed a dark future, and I envy the nerves of that man, though I do not his heart, who can look on it untroubled and undismayed. I almost rejoice however, that the Union is again to be presented for discussion, again to be weighed in the affections of a free and intelligent people. Errors have periodical resurrections, and have to be buried by every generation anew; and truths are never so impregnably fortified, but that they invite occassional attacks, which call for vigorous defence. The union of the States, and the Constitution of the Union, were recommended to the love of our fathers by reason and experience; they had tried disunion, and had tasted its bitter fruits. We have inherited the faith of our fathers, and have looked on it as a thing too sacred to be touched without reverence. Now that it is rudely assailed, let us come up to its defence, and prove, by argument and reason, that it is the hallowed thing which our fathers thought it, and that it is in deed and in truth, the veritable offspring of a wisdom and patriotism which have no counterparts at the present day. This will be done, and I greatly err if the day is not now dawning when the union of the States will be far dearer to America than it has ever been since the first gush of patriotism which ushered it into being.

"But what shall we do, says the Disunionist, in case the Wilmot Proviso is passed by Congress? To yield to this agression will show so mean a spirit in the South, that we shall, in the long run, be brought to the feet of the North.

"This whole question is an abstraction, or rather a punctilio, in which the North are wrong; but it is yet a punctilio, and nations have long since ceased to go to war for a punctilio. Trifles cease to place nations in deadly hostility against each other. Tea may now be spilt on a Mrs. Masham's gown without being washed out in the blood of two kingdoms. Modern civilization has interests at stake, which the barbarisms of past ages never dreamed of, in its highest prosperity. Kings and despots may make, as they have made, their subjects draw their swords, and spill their slavish blood, for a fancied insult, for a scoff, for a sneer; but a free people, who know the value of freedom, and the perils which surround it, will run no risk which its preservation does not demand. They will hardly be persuaded to forget the glories of the past, or their hopes of the future, that they may have the privilege of extending Slavery where they do not expect or wish to extend it, and where, if it were planted, it would not grow. The prohibition of an unwished indulgence, I know, often awakes the dormant desire—oftener, however, in the minds of children, than of full-grown men; but that a serious national convention should grow out of such prohibition, would be something new in the annals of human folly.

"When the Savior of the world was asked how often we should forgive our brother, when he offended against us—till seven-time? He replied, until seven ty times seven. But the union of the States of this Confederacy should be nearer and dearer to us than any brotherhood; and if its preservation depend on patience, kindness, charity and forgiveness, then I would forgive not seventy times seven, but seven hundred times seven. These are the doctrines of Scripture—a source from whence have been derived more conservatism, more liberty, more solid wisdom, and more enduring political happiness, than from all that has been written by Grotius, Puffendorf, Vattel, or Montesquieu. When this Union is dissolved, it will be for something touching more nearly the interests of the South than Mr. Wilmot's proposition. A practical, a continued, and a weighty grievance, can alone drive any very large number of our people into the desperation of severing the bonds which have so long linked brethren together, and which have been forged by nature herself. We are one by position, we are one by language, we are one by interest; we have one past, one present, one future, and one we shall be, until we have fulfiled the mission on which God himself has sent us—involving in its mighty consequences the liberty, the civilization, the religion of America and the world, now and forever."

"UNION."

Selections.

From The Liberator.

GREAT ANTI-SLAVERY MEETING IN LONDON.

We lay before the readers of *The Liberator* this week—though to the exclusion of other articles which were intended for insertion—the report, in part, of a large and stirring reception meeting of William W. Brown in London. In the absence of Mr. Garrison, we have only to say, that the report was made expressly for *The Liberator* by our excellent friend and able stenographer, Mr. W. Farmer, who merits our hearty thanks for his service. The testimony of the venerable Dr. Oxley, who stands at the head of the temperance cause in London, in reference to Father Mathew, was very timely. Of the Mr. Jones, who figures in the meeting we know nothing, and no one whom we have seen has ever heard of him. He, however, furnished a good text for George Thompson to comment upon. In the course of a week or two, we may be able to speak more definitely in respect to him. His facts—if they should prove to be *facts*, for they run back beyond a middle-aged man's memory—are stale, and prove nothing to the point he adduced them to establish.—But we do not believe that the Rev. Thomas Paul ever officiated as Chaplain to the Massachusetts Legislature; though, if he had, it would amount to nothing against the facts existing on every hand of a deep and bitter prejudice bearing down upon the colored people of this land, some of which facts Mr. Thompson adduced with great force and eloquence in his reply. In a note to the editor, Mr. Thompson assures him that the remainder of the report will be of great interest. He also states that William W. Brown has invitations to various parts of the country, and was to commence on the first instant, at Worcester.—w.

PUBLIC RECEPTION OF WM. W. BROWN IN THE METROPOLIS OF ENGLAND.

On Thursday evening, September the 27th, a public meeting was convened in the spacious and elegant concert-room in Store street, London, for the purpose of greeting W. W. Brown on his arrival in England, as the representative of the slaves and free persons of color in the United States, and to afford that gentleman an opportunity of giving information relative to the present position of the Anti-Slavery cause in his native land.

The hall was crowded in every part by a highly respectable audience. The Chair was occupied by the venerable leader in the cause of temperance in the metropolis, Dr. Oxley, of Hackney, who was supported by George Thompson, Esq. M. P., the Rev. W. Brock, (the distinguished Baptist Minister,) H. T. Atkinson, Esq. the Honorary Secretary of the National Reform Association, D. McDonnell, an active and influential member of the Council of the Reform League; W. H. Ashurst, Sen. (of the Common Council of the City) the Rev. Mr. McCree, W. Geesin, Esq. W. Farmer, Esq. Messrs. Gosbell, Mollett, McEviley, &c. &c. &c.

Dr. Oxley, in opening the proceedings, said: I am extremely pleased at meeting so large and influential an assembly of the friends of humanity on this very interesting and important occasion. I have all my life been opposed to Slavery of every kind, wherever it has existed, and by whatever name it has been called, and feel a pleasure in the remembrance that I have been associated in times past, with some of the wisest, the greatest and the best men who have ever lived—with Wilberforce, Clarkson and others—almost from the commencement of the Anti Slavery movement in this country. Though now between seventy and eighty years of age, I feel as warm in the cause as I did at first, (hear, hear,) and I only wish I had it in my power to contribute more towards enabling our friends to carry the principles of Emancipation throughout the world. (Cheers.) The object of our meeting to-night will be fully stated by that warm, excellent and devoted friend of humanity, George Thompson (loud and prolonged cheering;) but before I call upon that gentleman, I wish to make an observation or two upon a subject which has been lately brought to my notice, relative to my excellent friend—I call him so, for I had the pleasure and honor of being associated with him in London, and he has been an inmate of my house—I allude to Father Mathew. (Hear, hear, and marks of disapprobation.) I am sorry to learn that he has not had the moral courage to stand forward in America, and lift up his voice against the crying national sin of Slavery. (Cheers.) In my estimation, such conduct is a blot upon the character of Father Mathew, and if he were here, I would tell him so. (Cheers.) I love teetotalism as dearly as Father Mathew does; but if he were present, and could hear my voice, I as a teetotaler, would tell him that I considered his recent conduct one of the greatest blots that could be affixed to his character. (Hear, hear.) Having been the companion of Father Mathew during his mission in London, I have felt myself bound to make this statement. (Loud cheers.)

Mr. Thompson then came forward. He begged to introduce Mr. Brown as a man every way worthy of the respect and confidence of that assembly. He (Mr. Thompson) had for some years marked through the public papers the course of Mr. Brown in the United States, and had seen him devoting his energies to the cause of his enslaved brethren. On visiting England, Mr. Brown had brought with him a letter which he (Mr. T.) would presently lay before the meeting; it was from the President of the American Anti-Slavery Society—a man (said Mr. Thompson) of whom I can never speak but in terms of the highest admiration, and for whom I have long cherished an ardent and sincere affection, which I cannot imagine any circumstance will ever have the power to diminish. I refer to that undaunted vindicator of the rights of humanity in America, William Lloyd Garrison—(enthusiastic cheering)—a man who, 20 years ago, upon his bended knees, devoted his powers and faculties to the cause of the slave, and registered a vow, that while he could obtain bread and water, he would not cease to labor for the Abolition of the accursed system of man-stealing and Slavery in his native country. That vow he has observed with a fidelity which has never been exceeded by that of any reformer who ever appeared to bless the world. He has labored on through obloquy, peril and scorn, and has now the satisfaction of knowing that the cause he so early espoused is advocated by tens of thousands throughout America. To Mr. Garrison belongs the honor of having, to a great extent, revolutionized the public sentiment of the free States of America. Hereafter his name will appear first among the benefactors of his country; but even now he commands the respect of all who admire incorruptible integrity and unbending principle, and rejoice in the love and affection of those who have become associated with him in his works of mercy, and have witnessed the hourly consecration of his talents to the good of mankind. (Loud cheers)—Mr. Thompson then read the letter of Mr. Garrison, which spoke very highly of the moral character and intellectual abilities of Mr. Brown. He (Mr. Thompson) knew too well the feelings of a British audience to doubt for an instant the nature of the reception which that assembly would give to his friend and brother when he rose. (Cheers.) He (Mr. Brown) was the legimate and national representative of the slaves and the free people of the United States. Let your welcome to Mr. Brown (said Mr. Thompson) be less an act of kindess and hospitality to him, than a public and national recognition of the claims of three millions of slaves to their lost freedom and the rights of humanity. Let the hand you give to Mr. Brown, be given to the six hundred thousand free persons of color scattered over the Western, Northern and Eastern States, who, though not property, as are the slaves, are compelled to feel the weight of a chain as galling, almost, as that which is worn by the bondmen of the South—I refer to the fetters that are forged by prejudice. Behold, then, in our friend, the representative of those in America, who, no matter what their virtues, their talents, or their piety, are the victims of a cruel, inhuman and unchristian prejudice against the color of their skin.

Mr. Thompson was here interrupted by loud cries of "no, no," uttered from the body of the hall by a gentleman of somewhat aristocratic appearance and military bearing, wearing a black moustache.

Mr. THOMPSON. I find there is a dissentient in the hall. I will therefore justify what I have asserted by facts of the most recent date. We have a fugitive from Slavery here to-night; of him I will say nothing; he is of age, and can speak for himself. Some time ago there was another fugitive from American Slavery amongst us; a man who had been hunted by blood-hounds in the Southern States of America; but who, animated by a burning desire for liberty and guided by the good providence of God and the rays of the North Star, touched at last the soil of Massachusetts, where, thanks to the heroic labors of Mr. Garrison and his coadjutors, the slaveholder is now in more danger than the slave. This man came to this country. Though there is not an orator in England by whose side that man would appear to disadvantage—though richly endowed by nature, and his native talents cultivated by practice and assiduous application since his escape from Slavery—though wielding an almost divine power of changing at once the judgments of his hearers—that man was, even in the polished cities of the free States of America, dragged from the railroad cars—classed with horses and pigs on board steamboats, and excluded from all the usual places of public resort as a proscribed and hated negro. (Loud cries of 'Shame.') On his way to this country, he was subjected to the most brutal treatment at the hands of his white countrymen, who were his fellow passengers; and though while here he was entertained as a distinguished guest by the Mayors of metropolitan cities, yet, no sooner did he again come in contact with his pale-faced countrymen, (though it was on the deck of a British Mail steamer,) than he was robbed of the berth for which he had paid;—excluded from the table of the saloon;—banished from the quarter deck, and sent, like a pariah or leper, to live in solitude until the vessel reached its destination. (Groans of 'Shame.') But I will take a still more recent case. Perhaps the honorable gentleman who interrupted me has ascended, as I have done, the magnificent Hudson, in one of those floating palaces which ply upon that river.

The gentleman. I have.

Mr THOMPSON. Very good; well, the man of whom I have been speaking, and that man is FREDERICK DOUGLASS—(loud cheers)—I perceive you have not forgotten my friend; how could you? No one who has ever listened to the thrilling tones of his voice can ever forget him. Did that man possess a white skin, he would take his stand by the side of the Clays, the Bentons, the Everetts and the Websters of his country; and he is worthy to do so. But God has chosen, without leave asked and obtained from the President of America, to give him a colored complexion, and for this he was only a few short months ago, treated worse than a cur would have been treated, on board one of the Hudson steamers. Coming down from Albany to New York, in company with two English friends—ladies of accomplished manners, and of high respectability in this city—he was, from six in the morning until the arrival of the boat at New York, compelled to fast, being denied, with insult and brutality, even a biscuit, by the stewards of the vessel. (Loud cries of 'Shame.') Yet, the gentleman now present denies the existence of a cruel and inhuman prejudice against color. Has he never seen a board over the entrance to a place of public amusement in America with these words—'No dogs nor negroes admitted'? Is not the colored man exiled to the Negro's pew,' in the building *called* the house of God? Has he never heard of the 'Jim Crow Car,' attached to the railway train. Is he ignorant of the partial or entire exclusion of colored men from the rights of citizenship in the free States? Will he assert that the schools of Massachusetts, supported by the taxes of the people, are open to colored children as well as to white? I know not whether our dissentient friend is or is not a citizen of the United States, but he tells me he has been in that country, and he must therefore know full well, that there is not anything more notorious or more obvious than the existence and constant manifestation of this prejudice against color. If the gentleman still denies the fact, and will ascend this platform, and state the case as he views it, I will promise him an attentive hearing, and will debate with him the question at issue. He shall find in me a courteous and honorable, though a fearless and uncompromising opponent. (Loud cheers, and cries of 'Go to the platform.') Let me now again refer to Mr. Brown, and ask you to prove, by your reception of him, your love for the cause of those he comes to represent. There can be nothing more effectual done to aid that cause than to welcome fugitives from Slavery amongst us, and thus to show to the American people that the very human beings whom they place upon the auction block, and sell as cattle, whom they hunt with bloodhounds, and lacerate with cart-whips, and brand with hot irons, and degrade below the level of humanity, are recognized here as men and as brethren, and their society preferred before that of the most intellectual and worthy of their oppressors. (Loud cheers.)

Loud calls from all parts of the meeting for the American apologist to ascend the platform; which request he at first declined to accede to, but ultimately, at the solicitation of the Chairman, the gentleman accepted the invitation, and, amidst loud cheers, took his seat near Mr. Thompson. Having been called forward by the Chairman to address the meeting, he rose and stated that his name was

GEORGE JONES—that he would yield to no man in either hemisphere in his love of liberty in its most enlarged sense. He was an Englishman by birth, as his name certified, but had lived in Boston, in America, for eighteen years. He therefore from that platform had some right to be considered as addressing them with truth, as well as Mr. Thompson. The negative which he (Mr. Jones) had given to Mr. Thompson was on a matter of fact; and if he had misunderstood the honorable speaker, he was sorry for it; all persons were liable to err in hearing as well as in speaking; but he had understood Mr. Thompson distinctly to say, that in the Eastern States of America, the prejudice against the colored people was as *galling*—that was the phrase—as Slavery itself; and he made a comparison between the Slavery of the Southern States and the prejudice of the others.

Mr. THOMPSON. That is correct.

Mr. Jones said, if so, he would deny it from personal observation. Mr. Daniel Webster was his (Mr. Jones's) personal friend, and the last glass of wine he took the day before he left America was in the drawing-room of Mr. Webster. He (Mr. Jones) said distinctly, that the colored people never did pass through the city of Boston meeting with frowns from the Americans, and he called on Mr. Brown, in testimony to whom he (Mr. Jones) would join hands with the meeting,—but he called upon him to contradict the assertion. The anniversary of American Independence was on the 4th of July, and the anniversary of the abolition of Slavery in the State of Massachusetts was on the 14th of July, and he would call upon Mr. Brown to state whether the colored people there had not their procession on that day for celebrating their emancipation, ten days after the anniversary of the Declaration of Independence. That fact he would dare the gentlemen to negative in reply. He would also give another proof of the non-existence of prejudice against color, which Mr. Thompson, with all his eloquence, could not gainsay; he alluded to the fact that the chaplain of the Senate of Massachusetts was changed every month, and the ministers were taken in rotation; and the Rev. Mr. Paul,—whom they must all know, since they vindicated the negro, was a negro preacher in Boston, and never desecrated his pulpit by receiving a white man into it—but that colored preacher had a seat in the Senate of the country, and offered up his prayers to God in charity. He (Mr. Jones,) had seen it in Boston; that colored man sat there as well as the Everetts, Channings, or even his friend, Mr. Webster. He (Mr. Jones) has been attracted by the word 'Freedom' at the doors of the meeting, and had therefore entered it, and he declared that the state of the negro in the East was not so galling as in the South. He made that declaration not only before the meeting, but before his God. He asserted that the charge was—the meeting would pardon him; he would not utter the word his heart would dictate, for he remembered he was before a public assembly. He had also lived two years in the South, in Virginia, and had been entertained there by gentlemen, although they knew he was opposed to Slavery on principle. He was not less happy in his residence there; slaves there had bought their freedom; slaves there worked as mechanics; they had Saturday for their over work, and their time was paid for in gold; and in the savings banks many of them had enough to purchase their freedom, but they would not do it.—There was the case of Col. Myres's tobacco manufactory, which had 300 colored people in it. He (Mr. Jones) abhorred Slavery in principle, but he objected to misrepresentation. When Mr. Charles Dickens published his work on America, some years since, he had stated that it was a common practice of the slaveholders to pull out the teeth of their slaves as a punishment; for having stigmatized the Americans in that manner, he (Mr. Jones) had refused to give his hand to that excellent writer. He trusted the meeting would pardon him for having expressed himself warmly: while he was an Englishman here, he was also a citizen of the United States. His public life was his pledge for him, that in England and America, he had endeavored, on all occasions, to defend the wronged, and vindicate the oppressed; and he was doing so at that time. He had come as a stranger to the meeting, having no right to the platform. (Hear.) He thanked Mr. Thompson for his courtesy, and the Chairman for his manliness and fair play in having given him (Mr. Jones) an opportunity of making that speech. He only rose to vindicate his negative to the statement made by Mr. Thompson relative to the points he had referred to; with that exception, he gave the same British hearty applause which throughout they had given to the noble sentiments of his opponent.

Mr. THOMPSON rose and said, he could neither retract nor modify a single word he had uttered respecting the prejudice against color in the United States. He had said of Boston, he (Mr. Thompson) would affirm, that even in that city, the colored man was a victim of prejudice which in its effect upon the mind of a sensitive and educated person was as galling as Slavery itself to one of less susceptible mind. (Cheers.) Let us (he continued) try Boston by a test which, better than any other, perhaps, will decide the question between me and my opponent. If there is a place in which men should assemble as on a common level; from which pride and prejudice should be banished: where conventional distinctions should, for the time, be obliterated, that place is the sanctuary—for there we meet as the children of one Father, and as heirs of the same promise. Whether as sinners or saints, we are equal, and the consciousness of common necessities and common hopes should teach us to fling away the prejudices and prepossessions which we are prone to cherish in the world. How stands the case in Boston? Why, I will undertake to say, that there is not a church in that city, unless one formed on Anti-Slavery principles, in which a colored man would be allowed to hold and occupy a pew in the body of the building erected for public worship. An instance did once occur of a colored citizen becoming the proprietor of such a pew, but his appearance in it threw the whites into consternation, and the man and his family were persecuted until the property was relinquished. Mr. Jones cannot point me to a religious denomination in Boston that, as such, has opened its doors to the colored man, and admitted him on terms of perfect social equality. Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists, Unitarians, Swedenborgians, and Universalists, are alike guilty in this matter. And if such is the example set by professing Christians, what can we expect from those who have no reverence for religion, and no respect for the principles of Christianity? If such things are done in the green tree, what will be done in the dry? I rejoice in the fact that there are many, and the number is increasing, who, arising superior to this prejudice, award to the colored man his due; but these are the exceptions. The kindness of the few no doubt mitigates the sufferings inflicted by the many, and to some extent compensates the colored man for the loss of a recognized social position; but by the nation and the State he is proscribed, and by the multitude treated as an inferior and an outcast. While such is the case, I cannot cease to denounce the treatment of the colored people as a national crime—a damning sin against God, and a blasphemous insult against the workmanship of His hands. I want this assembly, by their reception of William W. Brown, to rebuke the people of Boston. I want every religious body in this country to refuse communion with the religious bodies of America, so long as the negro pew is tolerated, and the colored man is treated as a spotted leper. I want Christian England to call upon Christian America to put away both Slavery and prejudice, to give personal freedom to their colored brethren in the North, and to make atonement for the dreadful sin of having enslaved and proscribed the sublimest work of the Deity, and despised the priceless gem of an immortal soul, because it hath pleased the Divine Maker to deposit it in an ebony casket.

[Mr. Thompson resumed his seat amidst much cheering.]

A letter from the Rev. W. Brock, (who did not arrive until a late period of the evening,) addressed to Mr. Brown, was read to the meeting. After expressing his fear that a special engagement may prevent his being present, Mr. Brock says:—

'I beg you and the meeting to be assured of my thorough sympathy with the advocates of emancipation, whether in America or elsewhere. All Slavery is abominable: American Slavery is execrable. Perpetrated by the African pagan upon his neighbor, it is inhuman: perpetrated by the American Christian upon his brother in Christ, it is diabolical. I trust the doom of this accursed thing is sealed.'

Mr. BROWN, on coming forward, was greeted with loud applause, which for a time prevented him from proceeding. He said he feared that the eulogy which his eloquent friend, Mr. Thompson, had heaped upon him, had raised the expectations of the meeting too high as regarded what they should hear from him that evening. To remove that impression, however, he would state, that he was nothing more nor less than an American slave, born and brought up under the 'peculiar institution' of America—(Hear and laughter;) having passed twenty years of his life in Slavery, and making his escape from bondage without education, and never in fact having had a day's schooling up to the moment when he then appeared before them. Under such circumstances, the meeting he was sure would be ready to make all allowances for any defect that might be observable in his mode of address. (Cheers.) He presumed they had all heard something of that 'peculiar institution' of America from which he had so unceremoniously graduated. (Laughter.) In the first place, what was the Slavery of the United States? So much was said about American democracy, American republicanism, American philanthropy, and American Christianity, that when American slavery was spoken of, people generally supposed that Slavery, amid all those glorious institutions which they heard so much about, must be rather better than Slavery in any other portion of the world. But what was the fact? Was it so? Why the slave of the United States was a chattel; a thing, a saleable commodity, without any legal right to own himself, or to receive the avails of his labor; deprived of the privilege of protecting himself, his wife or children. He spoke not from theory or hearsay, but from actual experience, when he thus described the workings of the slave system in America. He was not only an American slave, but the son of an American slaveholder; and they would see in the latter fact another hideous feature of the damning system of Slavery. (Hear, hear.) The slave in the United States was unprotected by law or public sentiment, and occupied the same position as a man's horse or dog. In St. Louis, from which he had escaped, the horse in fact received more protection than the slave, for if the quadruped was unmercifully beaten, an action might be brought against the man for the offence; but if a slave was flogged with however so much severity, a cry was immediately raised among the by-standers, 'Give it the nigger! give it him!' (Hear, hear.) If a slave feels that God has given him a right to occupy a higher position than merely toiling for the man who claims to own both his body and soul, and attempts to make his escape, the blood-hounds are put upon his track, and if caught, he is dragged back again into Slavery, thrown into a dungeon, tortured, and finally sold from his wife and children, and sent to be worked upon a cotton, sugar, or rice plantation in Louisiana or Mississippi. (Hear.) The Constitution of the United States made a man in Boston a slaveholder in common with John C. Colhoun of South Carolina. Every citizen of the United States was bound by the Constitution of the country, in the event of the slaves attempting to get their liberty, to take up the musket and shoot down those poor slaves. The law of 1793 gave the slaveholders a right to go into the free States to catch slaves and drag them back again into bondage. Why, as to Boston, the citizens of that place, only six years ago, paid $400 for the purchase of George Latimer, as he was being dragged away, within the very sight of Bunker Hill, to Slavery in Virginia. Another law forbade the men of Boston to feed escaped slaves under a penalty of $500, and the costs of prosecution. The Americans had introduced Slavery into Mexico where it had before been abolished, and were at that time attempting to get possession of Cuba, for the mere purpose of extending the slave system. In Cuba, the American prejudice against color did not exist, and colored men were allowed to fill posts in the army and elsewhere. He had been refused a passport to come to Europe, which the American Secretary told him was never granted except to the servants of diplomatic agents, while at the same time a regular passport was granted to the boot-black of a slaveholding Judge who was going out as Consul to Naples.

Mr. Brown then narrated several glaring instances of prejudice against color, in confirmation of Mr. Thompson's assertion, which Mr. Jones had denied. In Rowe-street church, in Boston, which had not been built above two years, it was provided in the deed, that if a pew was sold to a colored man, the sale should be null and void. [A voice—"No such exclusive, degrading and persecuting system prevailed in regard to education, the children of colored persons being excluded from the common schools.—[Hisses, and cries of "Shame!"—"No prejudice in that, Mr. Jones!"]

Allusion (said Mr. Brown) was made at the commencement of the meeting to the lamentable conduct of Father Mathew. [Hear, hear. A voice—"Give it him!" Laughter.] No one regrets more than I do that he should have thrown his influence into the scale of American Slavery. [Hear, hear.] The circumstance proves, however, the baleful effects which Slavery exerts over every individual who comes within the sphere of its influence. Here is a man who, in 1842, in conjunction with Daniel O'Connell, sent forth an Address in America, signed by 70,000 Irishmen, calling upon their countrymen in the United States to take sides with the Abolitionists, and have nothing at all to do with pro-slavery people, as far as their influence was concerned; telling them that the Abolitionists were the friends of the negro, and calling upon them to join them heart and hand; and telling them, moreover, that they must not even keep neutral, for their was no neutral ground upon the Anti-Slavery platform. (Hear.) That man goes to America, breathes its corrupting air, and mark!—in a moment he is paralyzed; he can do nothing whatever for the poor slave whom he had before recommended to the zealous support of his countrymen in the United States. (Hear.) He was called upon by the slave, in the persons of the Anti-Slavery Committee, to attend a First of August meeting in celebration of that British West India Emancipation which he himself had labored to bring about. What was his reply? "I cannot commit myself while in America." (Loud groans, hisses, and marks of disapprobation.) The slave comes upon his bended knees to the Irish apostle, and tells him that his wife has been torn from him and carried into the most miserable bondage; reminds him, 'You called upon your Irish brethren in America to stand fast by the Abolitionists; we now only ask you to practice in America what you preach in Ireland." He turns round and says, he cannot have anything at all to do with the Anti-Slavery work in America! (Hear.) And why? He had a few days before received an invitation from our slaveholding President to become his guest while visiting Washington.—(Hear, hear, hear.) Yes, he had received an invitation to the White House, and he immediately throws himself and his influence into the hands of the slave power. Samson was never more thoroughly shorn of his physical strength by throwing himself into the lap of Delilah, than was Father Mathew shorn of his moral influence by his apostacy to the Anti-Slavery cause. (Loud cheers.) The man who in Ireland, seven years ago, said that Slavery was a high-handed sin, has found out, since he has reached America, that there is nothing in Scripture against slaveholding. (Cries of "Shame.") It might not be just in me to express my warm feelings upon that point, and therefore I will quote your own Cowper, who has said,

"Of all the arts sagacious dupes invent
To cheat themselves and gain the world's assent,
The worst is Scripture warped from its intent.
Those men go wrong who with ingenious skill
Bend the straight rule to their own crooked will,
And with a clear and shining light supplied,
First put it out, then take it for their guide."

(Cheers.) He (Mr. Brown) had been asked why he had come to England? His answer was, in the first place, that he might, for the first time in his life, stand upon a soil that was really free. (Cheers.) He wanted to see the people who had knocked off the chains from 800,000 of his brethren in Slavery. Oh, what a glorious atmosphere was England! Just the very breathing of it so expanded the limbs of the slave that the chains that had bound him for thirty years burst asunder! He wished that every slave and slaveholder in America could see that meeting. Another reason why he came to England was to agitate the question, and endeavor to build up public sentiment there so that Englishmen would say to Americans, "If you wish to be thought of as other nations, never again send a slaveholder to represent you in the Court of St. James." He wanted a public s

cans and Christians in America. That having, in the providence of God, achieved his own deliverance from Slavery, and resolved to consecrate the emancipated energies of his mind, and the influence of his moral character, to the cause of the redemption of his three million brethren in bonds, this meeting welcomes him to the metropolis of England, and bids him God-speed in his holy mission on both sides of the Atlantic.

Resolved, That in the deliberate and solemn judgment of this meeting, the claim of property in man, either as practically asserted in the slave States of the American Union, or as conventionally abetted in the free, is a fearful invasion of the prerogatives of God, and wholly incompatible with the religion of Christ, whether professed by individuals or communities. That while anxiously desirous of rendering a full and respectful acknowledgment of whatever is honorable in the national character of a people having a common origin with themselves, the requirements of truth and justice demand from Englishmen a sorrowful but emphatic declaration that the constitutional and legislative establishment of Slavery, in any country, is a virtual destruction of its claim to be regarded by the world as a really free, independent and enlightened nation. That this meeting cordially sympathises with the self-sacrificing efforts of the American Anti-Slavery Society, and expresses a fervent hope that its exertions may speedily issue in the removal of this national stigma from the American character.

The Anti-Slavery Standard.

Without Concealment---Without Compromise.

NEW YORK: THURSDAY, OCTOBER 25, 1849.

TWELFTH ANNUAL MEETING OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

Pursuant to a call of the Executive Committee, the Society convened, Tenth month, (October) 15th, 1849, in the Baptist meeting house of Norristown, Pa.

ROBERT PURVIS, President of the Society called the meeting to order.

On motion, Sidney Pierce was appointed Assistant Secretary.

On motion of J. M. McKim, *Resolved*, That all persons present, whether favorable or unfavorable to the doctrines of the Society, be invited to participate in its discussions.

L. Mott remarked that all the religious and benevolent institutions were wont to open their meetings with prayer. These prayers had in many intances become mere cant and form. This Society had endeavored feel the necessity of formality, at the same time we ing upon strength superior to our own. This had been acknowledged in our several reports and abundant speeches. This cause appealed to our religious nature; it was a work of practical righteousness; and when we saw the laborers enter into the harvest field, coming up in such numbers to our anniversary meetings, it called forth the feelings of thanksgiving and praise, that our prayers had been so fully answered. She desired that the devotional spirit might be encouraged, whether expressed in words or in silent aspirations.

On motion, the following persons were chosen a Business Committee:—J. M. McKim, Mary Grew, Thomas Garrett, Thomas Whitson, Mary Thomas, Lindley Coats, William Lloyd Garrison.

J. M. McKim then read the Report of the Executive Committee.

The Report of the Treasurer was read as follows:

TREASURER'S REPORT,

For Fourteen Months, ending 10 mo. 1st, 1849.

RECEIPTS.

From Yardleyville Circle	$ 10,00
" Philadelphia Female Society	945,00
" Mary Ann Elliott Legacy	50,00
" Individual Subscriptions	2036,00
" Publishing Agents	1877,50
Amount	4918,50
Balance due the Treasurer	98,07
Total	$5016,57

DISBURSMENTS.

For loan of last year (1848) paid off,	119,00
" Anti-Slavery Standard	800,00
" Pennsylvania Freemen, printing tracts, &c.	2009,90
" Agents Salaries,	1548,55
" Rent of Office,	250,00
" Sundries, carriers, postage, &c	289,12
Total,	$5016,59

SARAH PUGH, Treasurer,

Philadelphia, 10th mo, 15, 1849.

The undersigned, having been appointed by the Executive Committee to audit the Treasurer's account, reports it correct, and that the foregoing is a true abstract of the Receipts and Payments, showing a balance due the Treasurer on the 1st instant of $98,07.

Phildelphia, 10 mo. 1849. HAWORTH WETHERALD, Auditor.

Adjourned to half past one o'clock P. M.

AFTERNOON SESSION.

The President in the Chair.

The Business Committee reported a number of resolutions, the first three of which, viz: Nos. 1. 2. 3. were discussed until the adjournment, by Thomas Van Rensselaer, C. M. Burleigh, Samuel D. Burris, C. L. Remond, Thomas Whitson, Mary Grew, Oliver Schofield, J. J. G. Bias, and William Lloyd Garrison.

Adjourned to half past ten o'clock to-morrow morning.

MORNING SESSION, 1th MO. 16th, 1849.

President in the chair.

On motion, the subject of Finance was taken up, and Cyrus M. Burleigh, Ann Preston, Rebecca Plumly, and H. Wetherald were appointed to solicit from the persons convened, donations and pledges to aid in carrying on the operations of the Society during the ensuing year.

While the Committee were attending to their duty, the subject of finance was fully discussed, and the wants of the Society made known by J. M. McKim, who urged the importance of liberal contributions, by shewing the necessity of having tracts, newspapers, and lecturers for the purpose of disseminating the principles of the Society, and of keeping the public mind agitated upon the subject. He was followed by Thos. Whitson, Thos. Van Rensselaer, Wm. Lloyd Garrison, Sydney Howard Gay, Amos Gilbert, and Eli Hambleton in the same line of remark. The Box in which Henry Brown escaped from Richmond, Va. was exhibited to the audience, and its history related. There were also presented to the meeting a very small boy, and a mother and three children, who but a short time since had been released from Slavery. The boy was almost white, and his interesting appearance excited much attention and sympathy, as did also the mother and her three children.

Adjourned to 2 o'clock, P. M.

AFTERNOON SESSION.

On motion, Thos. Whitson, Elijah F. Pennypacker, Thomas Hambleton, Edwin H. Coates, Lukens Pierce, Thos. Garrett, Simon Barnard, Sidney Ann Lewis, Hester Reckless, Matilda Cassey were appointed a Committee to nominate officers of the Society.

The Business Committee further reported.

The subject of Finance was resumed, and addresses were made by Edward M. Davis, Amos Gilbert, C. L. Remond, Thos. Van Rensselaer, Wm. Lloyd Garrison, Lucretia Mott and Thomas Hambleton.

Adjourned to 10 o'clock to-morrow morning.

MORNING SESSION, 10th mo. 17th.

President in the Chair.

A letter from Henry Grew was read, urging upon the Society a greater degree of attention to the abstinence from the use of slave produce.

The following resolution introduced by the Business Committee was then called up, and, after a discussion occupying the whole session, which was participated in by Lucretia Mott, Amos Gilbert, Wm. Lloyd Garrison, Eli Hambleton, and Thomas Whitson, it was, on motion of E M. Davis, referred to the next annual meeting, viz:

Whereas, The kidnapping of our colored brethren on the African shore, their intolerable suffering in the suffocating slave-ship, their cruel lacerations and moral and physical degradations on the plantation of the oppressor, and their agonizing separations of the dearest human relationships, are evils which are perpetrated for the sake of the profit of the unrequited toil of the slave, which is all paid by the purchasers and consumers of the products of that toil, which coerced, unrighteous, and inhuman toil would cease if the said profit was withheld; therefore

Resolved, That the purchasers and consumers of these fruits of robbery are accessory to all these cruelties, by furnishing the chief inducement for their continuance.

Adjourned for half an hour.

AFTERNOON SESSION—10th mo. 17th.

The Committee on nominations reported the following persons to be the Officers of the Society for the ensuing year, which nominations were confirmed:

President—ROBERT PURVIS.

Vice Presidents—JAMES MOTT, LINDLEY COATES.

Corresponding Secretary—MARY GREW.

Recording Secretary—HAWORTH WETHERALD.

Treasurer—SARAH PUGH.

Additional Members of the Executive Committee—Lucretia Mott, Benjamin C. Bacon, Edward M. Davis, Rowland Johnson, B. Rush Plumly, Peter Lester, Margaret Jones.

J. M. McKim, having given previous notice in writing of his intention to the Executive Committee; moved the following amendment to the Constitution, viz: that the present title of the Society be changed to that of "*The Pennsylvania Anti-Slavery Society.*"

The question being put, and receiving the unanimous vote of the members present, it was declared to be adopted.

The following resolutions of the Business Committee, debated at the afternoon session of the 15th, were then called up and adopted.

1. *Resolved*, That the Pennsylvania Anti-Slavery Society having for its sole object,—as its name imports,—the Abolition of Slavery, has no controversy with any religious sect or political party on any other ground or for any other purpose.

2. *Resolved*, That this Society, in choosing means for the attainment of its object, feels bound to eschew all that are not consistent with a pure morality, and to prefer such as, while being most efficient for their purpose are at the same time adapted to promote the moral growth and highest interests of those who use them.

[illegible] ance of this policy we utterly repudiate all expedients which involve a participation in the politics of a slaveholding government and approve such only, as are of a moral kind and have the sanction of Christianity.

Resolution No. 4 was then taken up, discussed by James Martin, Cyrus M. Burleigh, W. L. Garrison, J. J. G. Bias and Harriet Hood, of New Garden, Chester County, and adopted, viz:

4. *Resolved*, That the American Church, as a body, being in league with the oppressor, is an enemy to the slave, and so far from being worthy to be entrusted with the work of Christianity—giving deliverance to the captive:—it has proved itself, by its character and position, to be the most bitter and powerful opponent of those who are seeking to apply the principles of Christianity to the horrible system of American Slavery.

Resolution No. 5, was advocated by Mary Grew and Lucretia Mott, and passed, viz:

5. *Resolved*, That we regard the Anti-Slavery Fair of Pennsylvania, as a very important instrumentality in the carrying on our enterprise, both in its moral and financial influences, and that we earnestly recommend it to the members and friends of this Society, trusting that it will receive that attention and substantial aid which it deserves.

The following resolutions were then adopted without further debate, viz:

6. *Resolved*, That the history of the late Free Soil party, during its brief existence, furnishes striking proofs of the inutility of political organizations, as instruments for the promotion of moral reforms, and should serve as an effectual warning to Abolitionists.

7. *Resolved*, That inasmuch as the two great political parties of this nation are, from the necessity of the case, and by their own intrinsic character, allies of the slave power, we regard them as hostile to the cause of freedom, as obstacles to the advancement of the Anti-Slavery enterprise, and believe that in them there is no hope for the slave.

8. *Resolved*, That from the first hour that the Abolitionists espoused the cause of the slave, they necessarily, as a matter of principle, dissolved their connection with the slaveholder, religiously; and if any of them are still found clinging to churches which give the right-hand of christian fellowship to slaveholders, or acting in govermental partnership with the traffickers of human flesh, it is either because they are yet blind to their whole duty, or seeing it, are guilty of betraying the Anti-Slavery cause by the compromise of their principles.

9. *Resolved*, That the shortest and most effectual way to make the Bible abhorrent and contemptible is to insist (as do the great body of the American church and clergy,) that it sanctions the foul system of Slavery.

10. *Resolved*, That whether the Bible sanctions or prohibits the enslavement of any portion of the human race, it still remains a self evident truth that all men are created equal, and endowed by their Creator with an inalienable right to liberty.

11. *Resolved*, That it has ever been the work of the Abolitionists of this country, from the beginning to vindicate the Bible as an Anti-Slavery volume, in refutation of declarations and teachings of the American pulpit and church, that both the Old and the New Testament sanction the holding of human beings in Slavery.

12. *Resolved*, That they are the slanderous and malignant enemies of the church of Christ, who maintain that the enslavers of their fellow-men are among its members.

13. *Resolved*, That the excuse of the American church for fellowshipping oppressors, that Slavery is a *legal* or *political* institution, with which the church is not to interfere, is a sinful perversion of the law of righteousness, and an impious renunciation of the principle that we ought to obey God rather than man.

14. *Resolved*, That believing our Anti-Slavery newspapers to be most important auxiliaries to our enterprise, we earnestly recommend their support and circulation; especially that of the *Anti-Slavery Standard*, which, as the organ of the National Anti-Slavery Society, has peculiar claims upon our regard.

The Business Committee made a further report.

The question on the following resolution, was, on motion, taken by rising, when the whole meeting unanimously rose to signify their approbation of it:

15. *Whereas*, That unwearied and eloquent advocate of universal emancipation, GEORGE THOMPSON, of England, has expressed in a recent letter to the editor of *The Liberator*, his intention to visit this country the ensuing year, therefore,

Resovled, That we cordially invite George Thompson to visit this section of country at as early a day after his arrival as may be convenient, proffering him a hearty welcome to our home as one of Humanity's noblest champions.

After speeches by C. L. Remond and John Rock, of Salem, N. J., the following resolutions were adopted; No. 18 being added on motion of Thomas Van Rensellaer.

16. *Resolved*, That the people of Pennsylvania, in disfranchising 40,000 of her citizens on no other charge of disqualification except that of complexion, and in further compelling these citizens to bear a share in the burdens of a government from whose privileges they are excluded, have been guilty of the basest injustice, and at the same time violated a principle which they hold to be fundamental, that of "No taxation without representation."

17. *Resolved*, That we recommend the circulation of petitions and the adoption of all other rightful measures to procure such an amendment to the Constitution of the State as shall abolish all political distinctions founded on complexion.

18. *Resolved*, That it is the duty of the members of this Society to render to the people of color of Pennsylvania every facility in their power to their efforts to obtain their political rights.

19. *Resolved*, That the American Colonization Society daringly and impiously arraigns the wisdom and goodness of the Creator, stands self-convicted of being destitute of every principle of justice and humanity, and is engaged in a barbarous and detestable crusade, in proclaiming that the colored population of this country ought not to be admitted to equal rights and privileges, but either held in Slavery or expatriated to the coast of Africa, on account of the complexion which God has bestowed upon them.

20. *Resolved*, That this Society regards the circulation of Anti-Slavery petitions as a highly important instrumentality for the promotion of our cause, not only as a means of agitating legislative bodies, but by spreading Anti-Slavery sentiments among the people, and that they therefore earnestly recommend to the friends of the slave throughout the State the immediate adoption of measures for thoroughly canvassing their several neighborhoods with such petitions.

The following resolution was offered by Sydney Howard Gay, and adopted:

21. *Resolved*, That we regret exceedingly, and condemn as strongly, the position assumed by Father Mathew toward the Anti-Slavery cause in this country, inasmuch as he has shown in the most emphatic and unmistakable manner that he either did not mean what he said to his countrymen in the United States, in 1842, or, meaning it, had not the moral strength to act up to his own principles when placed in their circumstances. On whichever horn of the dilemma he may be empaled, he has proved himself unworthy of the confidence, and deserving of the indignant rebuke of the friends of human freedom.

The meeting then adjourned.

HAWORTH WETHERALD,
Recording Secretary.

The Hartford Convention and Disunion.

THE Democratic papers in various parts of the Country, but especially in the South, have been of late trying to evoke the shade of the Hartford Convention for the purpose of frightening into good behavior all who manifest any disposition to make Slavery uncomfortable. The syllogism seems to run, or rather to halt, on this wise.—The object of the Hartford Convention was Disunion; the agitation of the [illegible] question now tends to Disunion; therefore, all who agitate it are in the same condemnation with the Conventionists at Hartford. This is one of those logical propositions of which it has been said that if the premises had the small pox the conclusion would be in no danger of catching it; but the reason is quite consecutive enough for the purposes for which it is used. Its object is to hold up the fate of the Hartford Conventionists *in terrorem* to all such as, for public or private ends, feel or profess a repugnance to the wider spread or the continued domination of Slavery, and to threaten them with the political death, and their movements with the evil name of that Convention and its members. To lead all sucking politicians in the way they should go so that they shall not depart from their faith and allegiance to "the Union however Bounded" and however used.

The Hartford Convention is an instance of the truth of the proverb that it is enough to give a dog an ill name to make his destruction sure. But it is a little curious that it has been condemned for attempting the very thing which it prevented, or materially helped to prevent. We think, with the maligners of the Convention, that it is deserving of strong censure,—not for its endeavors to dissolve the Union, but for its successful efforts to preserve it. The Constituents of the Convention and their children have a just right to condemn its action, but not the demagogues who make the Union their political "cry." And if the political annihilation which awaited its members when they returned home from Hartford, was the reward of their having failed to do the work to which they were called, we are by no means disposed to question its justice. The golden opportunity, that Opportunity which comes to man or to Nation but once in a generation or a century, came to them and they let it pass.—They allowed the fleet angel to escape and it fled with the blessing it carried on its wings. The opportunity of making New England a Free Nation, of disencumbering her energies of the subtle web of the Constitution which Slavery had spun around them, of freeing the souls of her sons from the benumbing and belittling influences of its mean and cowardly compromises, was grieved away from their assembly, perhaps never to return.

The Hartford Convention was indeed the greatest event, indeed the only one, previous to the inception of the Anti-Slavery Movement which its failure made necessary, in the history of New England and the North, since the Revolution. But it was great in its causes, not in itself or in its consequences. It was the last spark of the fires which had blazed out in Seventy Six, but which had been effectually raked in and covered up in Eighty-Nine. The People of New England, roused to the point of resistance by the wrongs which the policy of the South had worked to their material interests, were all ready to declare their Independence anew and to claim again the right of arranging their political relations according to their pleasure. As is usually the case, the masses were in advance of the leaders. Most of the leading men shrunk from the responsibility which approached them in this shape. They were for putting off the evil day and waiting the course of time and of events. The Hartford Convention was intended to embody the popular idea and to carry it out; but it was so conducted as to defeat and disappoint it. It was a Tub to the Whale, with which the Leviathan might be amused while the hook was fastened in his jaws We have no doubt that the great men who went up to Hartford verily thought that they were doing better for the people than they asked or thought; but they did not the work that was expected of them, and for this they deserve reproach and condemnation.

The People turned their eyes to Hartford and looked for deeds. They received words. They expected the proclamation of a new Exodus and they were met with a string of resolutions. Their hearts were nerved up to face another Revolution, and long-winded debates and wordy reports were all they had to encounter. A gentleman of Boston, prominent in the politics of that time, but one who was thought unfit to be trusted by the prudent sages who culled the delegates, was asked at that time of earnest expectation and anxious hope "what he thought the result of the Convention would be?" "A GREAT PAMPHLET!" was the reply. And so it was. The Great Pamphlet was brought forth and there was an end of what it did. What it did not, and what it laid itself out to prevent, was the very thing which is now laid upon its memory as its reproach, and which makes it a word of fear to all politicians on their promotion. It had a mission greater than that of the Congress of Seventy-Six, even the finishing of the work which that body had but begun, the real Declaration of the Independence of the Northern States; but it rose and left it undone. It deserves neither the credit nor the blame it has received. The Public Mind was charged with fiery indignation at the oppression caused by the misrule of the Slave Power, and was ready to burst forth in storm and thunderbolts. It served as a conductor to lead the electric flash harmless to the ground.

What would have been the result had the Hartford Convention done its duty must be left to the speculations of what the Schoolmen called the *Media Scientia*, or the Science that treats of the consequences of events that never happened. We believe that it would have been most happy for the true and even the apparent interests of New England and of the whole country. The Secession of New England would have dissolved the Union. The elements would have re-united according to their natural affinities The Slave States left to themselves would have been compelled to rid themselves of their intestine enemies by converting them into friends. At any rate, we should have been saved the guilt and infamy of our base and dastardly compliances with every demand of Slavery whether of blood, of wealth, or of honor. It was unhandsomely done of the Hartford Convention to bequeath to the generations that were to come after, the task which it was peculiarly set apart to perform. The favorable moment which then invited them must needs be long in presenting itself again to their successors. The very prosperity which we have extorted in spite of Slavery and the obstacles it has ever thrown in our way, is our greatest enemy. As Cobbett said, "It is hard making a man with a full belly a rebel." If the Slave Power could but make the wreck of our prosperity that it did by the Embargo and the War with England, we should soon see the value of Northern Allegiance to the Constitution.

"But Satan now is wiser than of yore,
And tempts by making rich, not making poor"

And with the price of the wealth Northern skill and industry have earned notwithstanding the Constitution and the Union, has he bought us body and soul, at least for a season.

There is no class of men at the present day deserving the honor of being ranked with those whose earnest purpose created the Hartford Convention, except the Garrisonian Disunionists. Even the poor Free Soilers dare not allude to any action against Slavery, without crossing themselves and calling upon the name of the Holy Union and Constitution. It is doing them honor overmuch to name them and the Hartford Convention in the same twelvemonth. The Abolitionists, properly so called, are the legitimate successors of the Old Federalists who dared to make the last stand against the encroachments of Slavery. We stand upon the ruins of their attempt and we see farther than they did. We should be blind indeed if the floods of light which the last ten years have poured upon our relations with Slavery had visited our eyes in vain. They saw only the advent of Louisiana and they cried aloud, we have had the vision of Texas, New Mexico and California, and the last "bears a glass that shows as many more." The despotism which is wrapped up in the "three-fifths clause," at which the Hartford Convention aimed its empty protest, has developed itself in shapes of which they never dreamed. We are Elder than they that went before us and we should know more than they. Our remonstrance has aroused the Nation as it never aroused before to its vital connection with Slavery. We have created the political demonstrations which have endeavored from time to time "to lay their ineffectual finger on the spoke of the great wheel" which is crushing our best rights as it turns round. We have indicated the true and the only remedy. If there be anything in the name of the Hartford Convention justly associated with the Dissolution of the Union between Northern Liberty and Southern Slavery, in the name of Justice, let us have the benefit of it!

E. Q.

The Meeting at Norristown.

We should feel it incumbent upon us to enter at length into the Sayings and Doings of the Convention, last week, at Norristown, of which we had the pleasure of being one, were it not that the official Report of the meeting which appears this week in our columns, renders it unnecessary for us to do so. But even at the risk of multiplying words and of vain repetitions—for at this present writing we have not had an opportunity of reading the 'Report'—we venture an attempt at reproducing in some small degree, the individual impressions which are without an official reporter, and must have therefore, something of the character of a sketch from the outside. It is well sometimes of such meetings to tell how they looked, as well as what they said and did.

So far as our experience goes a Pennsylvania Anti-Slavery meeting is always unique in its character—always different from every other meeting of the kind that is, or can be held, in any other part of the country. The *out-crop*, as a Geologist would say, of Quaker bonnets and plain kerchiefs, of straight coats and broad-brimmed hats mark the unmistakeable formation of the meeting, and involuntarily brings to their tiptoes all who have not been mentally and morally constructed after the order of Friends, that they may be in accordance with the quiet and peace-living characteristics of that sect. As in Yearly Meeting everything goes by *weight*, so in these meetings the weighty influence of Friends makes the assemblage seem in some sort a Yearly Meeting, though without the High Seats, without the sliding partition which separates the men and the women, and free from the superincumbent heaviness of Ruling Elders. But if one should be betrayed for a moment by appearances into believing that the meeting was one of Friends, Lucretia Mott, or some other member would perhaps, speedily dispel such an error by protesting against the mere formality of prayer with which it is usually thought proper that public meetings should be opened,—a protest that would be quite unnecessary in a formal meeting of Friends; and the Meeting itself would show by its proceedings that its Quakerism was of a kind that might have passed as orthodox in the days of George Fox or Anthony Benezet, but would no more be tolerated in a modern Quaker Meeting than an extra inch of ribbon to the bonnet, an extra breadth to the skirt, a turn-over coat-collar, or any other heresy which make now a departure from the 'Testimonies.'

A New Englander misses, at a Pennsylvania meeting, the fervor which shows itself by outward demonstration, and if he be a speaker, especially at his first appearance, feels the want of the stimulus of applause, and mistakes its absence for the absence of zeal on the part of his hearers. He does not readily understand why those who profess to feel no respect for times and places, should object to so innocent an expression of satisfaction as the clapping of hands, or why this expression of 'unity' on the part of a multitude should be more objectionable than the declaration, 'I unite with the friend who has just spoken,' when made by a single individual. If he is not versed in the 'testimonies' he cannot understand why music is banished from the meeting, or, if a song be attempted, as once at Norristown, last week, why the voices of the singers should be low and tremulous, as if afraid of their own harmony. Here it is the want of 'unity,' and the songsters may esteem themselves fortunate if they are rebuked only by the silence of the meeting for venturing upon a manner of praise and thanksgiving practised as a testimony some thousands of years ere Friends were heard of, and before the Lord if we may believe the Record.

All men are comfortable and easy in their own habit, and a Friend, who should for the first time attend a New England Convention, would see much in the manners of a Boston audience which would shock his sense of propriety, and perhaps even shake his faith in the serious earnestness of the advocates of the cause there. But one who looks beneath the habit for the man, be he Quaker or Puritan, will find, underneath the peculiarities of either, on a better acquaintance, that the genuine spirit of Anti-Slavery is everywhere the same. It needs only a second or third visit to a Pennsylvania Meeting to understand that the forms of Quakerism, which belongs to most of the members of its society, are only, like the shape of the bonnet or the cut of the coat, habits worn almost unconsciously, more easily adhered to than changed, and that these, which at the first glance seem the character of their Anti-Slavery, are only the thin covering of their daily life. Nowhere can there be found a more catholic faith, a more determined zeal, a more earnest spirit, a more sincere devotion than among these very people. If they tolerate no noisy demonstration of applause, the upturned faces of the silent multitude show no lack of interest. If their voices are not attuned to praise, their hearts are to thanksgiving. If they do not always readily apprehend the edge of a sarcasm, or the point of a joke, moist eyes will attest a ready sympathy for a tale of suffering and woe. There may seem to be a want of the ardor and zeal which belongs to new converts, but in place of it, is the steady devotion to an hereditary principle, but which, however, is so ignored by Friends at large that to unite in a movement for upholding it necessarily brings to it advocates warmed somewhat by the gloss of newness, the charm of novelty. Indeed if we ever regret that we were not a 'birthright member of Society,' it is because we cannot unite our hope for the Future, in this matter of Slavery, and our reverence for the Past. A Quaker ancestry an Abolitionist would have a right to be proud of, however much he might be ashamed of his connection of to-day.

But whatever may be the peculiarities of a Pennsylvania meeting, arising mainly from the fact that a majority of the Abolitionists of that section of the country are, or have been, members of Society, we are not sure that we would not take a stranger thither to whom we wished to present the best view of the Anti-Slavery cause, and the spirit which has governed and guided it thus far. It is not that they are better Abolitionists there than in Massachusetts, that they are bolder men, that they are either better or older soldiers in the cause; but on the whole they are in these respects equal to the best, and therefore present an equally fair aspect, while from their locality they offer to view other phases of the movement which cannot be found in other States. The cause among them seems, though it is not so in reality, more democratic, because men and women engage in it as speakers, rather than as listeners, more generally than anywhere else. The public mind is perhaps more fairly presented because it presents itself without waiting to be *re*-presented. There are fewer orators, but more speakers; fewer speeches, but more talk; less spoken, but more said, in a Pennsylvania meeting than in meetings in other parts of the country. If Quakerism has narrowed in some ways, it has widened in others, and doubtless in this free and democratic spirit of such an assembly is presented the best succession—so to speak—of the meetings of the Early Friends. Of course, here the Abolitionists can best be seen, because they present themselves in their own persons. But, like the boy in the school-house, one must get the '*hang* of the place,' to feel at home there, though it be never so homely. What is all ease and freedom to one 'to the manner born,' is irksomeness and restraint a stranger.

The Pennsylvania Abolitionist is habitually cautious, and generally slow, but if not a winner in the race, he always comes to time. He may lag sometimes behind his fellows, but he is sure to overtake them at last, and we are certain that when he reaches a position, his steps have been so careful, and perhaps painful, the cost of gaining it so certainly reckoned, and its value so thoroughly understood, that it will be maintained at whatever sacrifice. And if one is disposed to complain sometimes of this cautiousness so allied to moral timidity, there is an offset in another way of moral and physical courage always admirable, and never, for a moment, wanting. It needs their geographical position to produce such men as Thomas Garrett, and others—all, indeed, of the country Abolitionists of Eastern Pennsylvania and its vicinity, who in assisting in the escape of fugitives, who appeal to them for aid, *and in taking the consequences*, exhibit, unconsciously to themselves, a devotion and courage which amounts to heroism.

But we are belying the head of this article, for of the meeting at Norristown we have not yet said a word, nor left ourselves room to say anything except very briefly. It has been our good fortune to attend the annual meeting of the Pennsylvania Anti-Slavery Society on two or three former occasions, and we noticed by way of contrast that there seemed more harmony, and less difference of opinion on essential points at this time than in former years. Somebody—he was said, we believe, to be from Ohio,—attempted to check the effort to raise funds to meet the exigencies of the Society, but, with this single exception, the audience—and the meeting, through the three days, was a very large one—seemed to concur heartily in the objects and distinctive views advocated by the different speakers. Mr. Garrison—who was the only distinguished stranger present, and who occupied, of course, the larger share of the time of the meeting—never, we think, found himself surrounded by an audience more entirely in sympathy with him, and even on the subject of Free Produce, the only point of difference between the Abolitionists of Pennsylvania and other sections of the Union, we could discern, we thought, a marked change. There seemed more doubt than formerly whether our Free Produce friends have the best end of the argument, and a growing conviction that though it was very well to avoid the produce of Slave Labor, when it could be done conveniently, that the duty of such abstinence could not be enforced as imperative.

The character of a meeting, as a whole, is indicated by the Resolutions passed. Among them will be observed one inviting GEORGE THOMPSON to re-visit this country, and it may perhaps give added emphasis to its cordial words to state that the vote was taken by rising, and that an audience never sprang to their feet with more alacrity than was evinced in response to this Resolution. To that reflecting upon Father Mathew a hearty and unanimous aye! was also given, as emphatic in its condemnation of the conduct of that reverend gentleman as the other was in admiration of the uniformly consistent and noble course of his fellow-subject. The most interesting incident of the meeting—which we presume is referred to in the Report—was the appearance of a perfectly white child, upon the stand, who was introduced as a specimen of the *quick* merchandise of the United States. He was a sturdy little fellow with blue eyes and light brown hair, and looked out as fearlessly upon the audience as if his great grandfather had not been, as Dumas said of his own, a baboon! We wish our friend Jacob Paxon had, as he thought of doing, cried a sale over the child—the going! going! of the auctioneer, with the enumeration of the good points of the young creature, his capabilities, his excellencies, physical, mental and moral. Deep as was the impression made upon the Assembly by this incident, it would have been tenfold greater had our friend stood over him, ready to knock down the noble little fellow to the highest bidder. At the same moment that this boy stood before the audience, the travelling case of Box Brown was on one side of the Secretary's table, and a slave woman with a family of young children on the other. The woman, it was announced, was seeking a brother who was somewhere in the North, and deemed it just possible that some one in the audience might know something of him. Thomas Garreet, who keeps himself as carefully informed of the state of the fugitive-slave market, as if he were a dealer, of course, knew all about him, and took at once a weight from the heart of the poor woman. It was altogether a scene not easily forgotten: the white slave child;—the slave woman, a wanderer and an outcast, seeking, with her young children, a brother, like herself a fugitive from the Institutions of his native land,—Garrett, whom the slaveholders, by legal process, have stripped of his all, pouring balm into the widowed heart;—the box, in which was entombed for eight and forty hours a living man, who resorted to such a method to escape from bondage, ready to perish in the attempt or succeed in securing his freedom;—and in the midst of all Garrison himself, the head of the great movement whose work was indicated by such striking characteristics of the system of Slavery.

No time, we believe, was fixed for the next Annual Meeting of the Society, but the change from August to October has been so successful an experiment, that we presume it will be repeated.

THE NON-SLAVEHOLDER.—We stated incidentally in the meeting at Norristown last week that the *Standard* was not able to effect an exchange with the *Non-Slaveholder*, the organ of the friends of Free Produce in Pennsylvania. We are happy to acknowledge our mistake, so far as intention is concerned on the part of that paper, as we are assured by Mr. Rhoades, its editor, that it is sent regularly from their office to ours. As we had missed it for a considerable time, the natural conclusion was that like another paper conducted by Friends in Philadelphia, it was unwilling to exchange with us. We are informed also by Mr. Rhoades that the *Standard* is not received at their office. We can also assure him that it is regularly mailed to the address of the *Non-Slaveholder*. Where the negligence is, it is impossible to tell, and it is useless to inquire. Complaints of irregularity in the reception of our paper are so frequent, when we are positively certain that the fault is outside of this office, and beyond any remedy of ours, that we have come to consider the thing as inevitable as that the United States Government should be pro-slavery. But though our patience is hardly proof against this outrageous negligence of Post-office officials when it leads us to make an unjust assertion, we have unfortunately no alternative but apology to one party and submission to the other.

Kentucky Convention.—Slavery.

The Constitutional Convention of Kentucky which has been in session for a week or two past, was expected, of course, to strengthen the system of Slavery in that State, as upon the question of Emancipation chiefly was the character of delegates deemed of paramount importance, and satisfactory only to a majority of the people when ascertained to be in favor of the indefinite continuance of Slavery. There was not, therefore, a single Emancipationist in the Convention, whether gradual or immediate.

The Committee on Slavery have made the following as their report upon that subject:

ARTICLE SEVENTH.

Sec. 1. The General Assembly shall have no power to pass laws for the emancipation of slaves without the consent of their owners, or without paying their owners, previous to such emancipation, a full equivalent in money for the slaves so emancipated; nor shall they exercise any other or greater power over the after born children of slave mothers, than over the slaves then in being.

Sec. 2. They shall have no power to prevent emigrants to this State from bringing with them, nor citizens thereof, who may derive title by marriage, descent or devise, from bringing to this State such persons as are deemed slaves by the laws of any one of the United States, or any territory thereof, so long as any person of the same age or description shall be continued in Slavery by the laws of this State.

Sec. 3. They shall pass laws to permit the owners of slaves to emancipate them, saving the rights of creditors, and preventing them from becoming a charge to any county in this commonwealth. But they shall have no power to pass any law authorizing the emancipation of any slave or slaves, without a provision for their removal from, and against their return to this State.

Sec. 4. They shall have full power to prevent slaves being brought into this State as merchandise.

Sec. 5. They shall have full power to prevent slaves being brought into this State from a foreign country, and to prevent those from being brought into this State, who have been since the first day of January, one thousand seven hundred and eighty-nine, or may hereafter be imported into any of the United States from a foreign country.

Sec. 6. They shall have full power to pass such laws as may be necessary to oblige the owners of slaves to abstain from all injury to them, extending to life or limb; and in case of their neglect or refusal to comply with the direction of such laws, to have such slave or slaves sold for the benefit of their owner or owners.

Sec. 7. They shall pass laws providing that whenever a slave or slaves are executed, a full equivalent in money shall be paid the owner out of a fund to be raised by a special tax on slaves, levied for that purpose, and providing that when any slave or slaves shall be executed for the destruction of property, a *pro rata* distribution of the value paid for said slave or slaves shall be made between the owner of such slave or slaves and the owner of the property destroyed.

Sec. 8. They shall have full power to provide by law for the removal of all the negroes and mulattoes now in this State.

Sec. 9. They shall pass laws providing that any free negro or mulatto hereafter emigrating to, or being emancipated in, and refusing to leave this State, or having left, shall return and settle within this State, shall be deemed guilty of felony, and punished by confinement in the penitentiary thereof.

Sec. 10. In the prosecution of slaves for felony, no inquest by a grand jury shall be necessary, but the proceedings in such prosecutions shall be regulated by law, except that the General Assembly shall have no power to deprive them of the privileges of an impartial trial by a petit jury.

MR. BARKER, who passed through New York a few days since on his way to England, not finding us in town, left the following letter, which being as much to our readers as ourself we lay it before them:

Letter from Joseph Barker.

NEW YORK, October 16, 1849.

DEAR SIR:—Would you be so kind as to inform the Anti-Slavery friends of Eastern Pennsylvania, that I should have attended their meeting at Norristown, in Philadelphia, with great pleasure, if I had been able to do so. I am sorry that I am obliged to return to England without having had the opportunity of meeting the friends of Liberty in any of their public meetings. I should have liked to look them in the face, to shake them by the hand, and to give expression amongst them to my feelings with regard to the great and holy cause in which they are engaged. I should have liked also to have had an opportunity of stating my views before an American audience, respecting the injurious influence exerted by American Slavery on the interests of Liberty in Great Britain, and on the cause of republicanism or democracy throughout the nations of Europe generally. This happiness is denied me. I could not remain longer from home at present without great inconvenience. I hope, however, to visit America again before long. I have, in fact, resolved to settle amongst you so soon as I can arrange my affairs in England. I shall then, I trust, if spared in health, have the opportunity of meeting the friends of universal humanity,—often and in many places. I shall then, I hope, have the opportunity of saying all I think and feel on the subject of Slavery and Liberty.

Whether I shall be found to agree in opinion with the friends of freedom on some of the subjects which occupy their thoughts, their tongues and their pens, I do not know, but I shall agree with them on the great point, the wrong and mischievousness of Slavery, and the desirableness of full and universal freedom. I shall not refuse to associate with them or to co-operate with them on account of their opinions on other subjects. If they can tolerate *my* opinions, I can certainly tolerate *theirs*. It matters nothing to me whether men are for churches, priesthoods and creeds, or for unbounded Latitudinarianism: if they love mankind, and labor for the freedom and salvation of their race, it is enough. I measure men's worth by their efforts to serve their race. The love of truth, and freedom in the pursuit of it; and the love of mankind, and zealous efforts to raise the world to freedom, purity and blessedness, are the things which I admire and esteem,—these are the things that endear men to my heart. Orthodox or heterodox, believers or unbelievers, Jews or Samaritans, Catholics or Protestants, Turks or Infidels, if they love mankind and labor for the freedom, the purity, the illumination and salvation of their race, I love them and revere them next to God Himself. Such men are God's own likenesses and representatives. They are his truest servants and his favorite sons. I should be sorry indeed to believe that I could ever be ashamed of their company, or afraid to identify myself with them in their benevolent and godlike labors. I commit myself to no party, to no creed, to no name; but I commit myself with pleasure and without reserve to the cause of freedom and righteousness the wide world over,

God bless, you my dear sir, and prosper you in all your godlike labors. God bless your associates and fellow-laborers in the cause of freedom. I am sorry to leave without seeing you, but you will give my love to the Abolitionists, and believe me

Yours, very respectfully,
JOSEPH BARKER.

THE NORRISTOWN MEETING.—We are indebted to the *Pennsylvania Freeman* for slips containing the Report of the Annual Meeting of the Pennsylvania Society. We hoped to publish with it the Report of the Executive Committee, but, through some mistake probably, it was

of such a movement if the *Abolitionists* of this country had anything to do with it, but this is the first intimation we have had of any such thing.

THE LETTER FROM LONDON, which we publish in another column, should have reached us earlier and at last week, but was delayed by being mis-directed to Boston. We hope we may have the pleasure of again hearing from the writer.

To Correspondents.

We have to acknowledge the receipt of several letters from esteemed correspondents in various parts of that State, and to reply to all of them that the plan is maturing, and we hope by next week to be able to report progress.

Communications.

Free Produce.—Reply to "Alpha."

FRIEND GAY:—Your correspondent, "Alpha," appears to regard those Abolitionists who use "slave labor products," as *accomplices and motive-givers* to slave-holding; as virtually saying to the *man-thief*, "*steal a man, here is your money*;" and as sinners to whom "the *slaveholder* is comparatively an *innocent* man!" Wm. L. Garrison and the generality of New England Abolitionists, including "the brother" at Hopedale, are alluded to as involved in this overwhelming condemnation. If all this be really *so*, it is certainly high time that these guilty men and women were summoned to judgment, or at least to *repentance*. But before final sentence shall be pronounced against them, permit me to offer somewhat in their defence.

"Alpha" first charges the accused with having falsified their solemn professions, as members of the American Anti-Slavery Society. He endeavors to sustain this charge by quoting the following clause from their Declaration of Sentiments:—"We shall encourage the labor of freemen rather than that of slaves, by giving a preference to their productions." On the strength of these carefully guarded words he declares it "*unquestionable*" that "the American Anti-Slavery Society stands *committed* to an *abstinence* from the use of the *product of slaves*." *Preference* for the productions of *freemen* over those of *slaves* is not necessarily *abstinence* from the latter, much less is it the *total* abstinence contended for by Free Producers. I know of no member of the American Anti-Slavery Society, who is not *willing* and would not be *glad* to give *preference* to *Anti-Slavery* produce over that of *pro-slavery*, all other things being equal, or anywhere *near* equal. They probably all hold it to be their right, and their general duty, to encourage those who are getting their living in the most unexceptionable manner, the aggregate influence of whose *success* is likely to be most consonant with the good of the human race, by giving preference to their *labor, manufactures* and *merchandize* over those of others, all things else being equal, or *nearly* equal. This is a *rule* of universal application. Then there are *particular kinds* of *labor, manufactures* and *merchandize* which are so strongly objectionable, that, though other things were quite unequal, they would feel it their duty to subject themselves to very considerable inconvenience, pain and privation, in order, by expressing their preference for competing labor, manufactures, or merchandize, which was decidedly *less* exceptionable, to encourage the one and discourage the other. Thus far matters of this nature allow a wide range of private judgment, and are questions of *honorable expediency*. But there are other kinds of of labor, enterprise, manufactures and merchandize so utterly damnable at the bar of divine moral principle, that *total abstinence* from them is an *indispensable duty*. Here is the point of difference between Free Producers and those Abolitionists whom "Alpha" accuses of being *guiltier* than actual *slaveholders*.

The accused acknowledge the *general* duty of encouraging the labor of freemen rather than that of slaves, by giving a preference to their productions. And they are all willing, ready and anxious to do so, whenever and wherever it appears to them practicable in itself, and likely to be of any substantial use to the Anti-Slavery Cause. With them it is a broad question of *honorable expediency*, in which the general rule of action is plain enough, but the particularity of application always determinable by many qualifying conditions and contingencies. Not so with the Free Producers. With them it is *per se* a *sin* to make use of any article, the *material* or *fabrication* of which has been, even but *partly*, produced by slave labor. They admit no *honorable expediency* to belong to the case—no qualifying conditions or contingencies to determine the particularity of action. There is no alternative; *total abstinence* from the use of all such articles is an *indispensable duty*, at least, just *as* indispensable a duty as total abstinence from man-stealing, slave-trading and slaveholding. Now "Alpha" cites the above mentioned clause from the National Society's Declaration of Sentiments to convict the accused of violating one of their acknowledged obligations in this matter of abstinence from slave products. But it is plain that he mistakes the meaning of that clause, and that the indispensable duty of total abstinence from slave products is neither expressed nor implied therein. The use of slave products is not placed in our national Declaration, on the same footing with slaveholding, i. e. of a sin *per se*, to be immediately repented of and totally abstained from. I submit then, that "Alpha" is in honor bound to withdraw at least *this* allegation against the accused.

I now proceed to the main points at issue in this controversy. I understand "Alpha" to found his general accusation against us on two principal charges:

1. That we are accessory partakers with kidnappers and slaveholders in the capital crime of MAN-THEFT, thereby morally sustaining them in their iniquity. 2. That we voluntarily supply them with pecuniary resources, thereby perpetually invigorating their principal motive for continuing kidnappers and slaveholders.

I shall hereafter endeavor to show that these grave charges are unwarrantable assumptions; or, failing to do so, finally plead guilty, and throw the accused on the mercy of their judges. But in order to proceed understandingly and convincingly, I request "Alpha" to answer explicitly the following questions:

Under charge First, I ask,—

1. Is the slaveholder rightfully entitled to any portion whatever of the produce of his general estate, on account of lands, buildings, stock, or his own personal exertions?

2. Does the slave receive any portion of his earnings in what the master allows him for subsistence, or other uses?

3. Setting aside so much of the absolute value of what are called slave products, as God through nature has given them, with *that*, if any, which rightfully belongs to the master, together with that which the slave has actually received for subsistence and otherwise, would the remainder, the really *stolen* part, when sold by the slaveholder, exceed one half?

4. If a man, otherwise innocent, openly and by general consent, buys a quantity of these partly stolen goods for rightful use, and pays the slaveholder a full equivalent, does the *theft* go with the goods sold, or remain still with the slaveholder in the equivalent received?

5. If the *theft*, or any part thereof, is necessarily transmitted with the stolen goods, does it descend to all after-buyers, unneutralized by subsequent changes, or is there somewhere an absolute termination of the *taint*, beyond which the buyer or user is not a partaker of the sin of slaveholding?

6. If an Abolitionist, otherwise unexceptionable, makes use of these slave-labor products, to feed, clothe or otherwise sustain himself, while faithfully devoting his life to the work of *abolitionizing* the public sentiment, is he not using the *slave's* property for the *slave's* highest good? is he not doing unto the *slave* as he would be done unto, were he a slave? And will the slave be likely to regard him as a *true friend*, or, with the Free Producer, consider him a *man-thief*, to whom "the slaveholder is comparatively an innocent man?"

7. On the ground that the sin of slaveholding is transmissibly inherent in the substance of every article partly produced by slave-labor, are not all sins committed in the production of usable goods transmissibly inherent to the remotest receiver? And does not that receiver say to the primary producing sinners, "Sin on, here is your recompense and encouragement!"

Under charge Second, I ask,—

1. Are not the other great motives of slaveholders for perpetuating Slavery, such as exemption from personal toil, leisure, sensual gratification, pride of domination, political ambition, &c., all taken together, much stronger than the motive of *money-getting*? And are there not *more* slaveholders, who from *such* motives prefer comparative poverty *with* their slaves to greater wealth *without* them, than there are whose sovereign motive is *pecuniary gain*?

2. If all the Abolitionists, whom "Alpha" accuses of being as bad or worse than slaveholders, had totally abstained from the products of slave-labor ever since the National Declaration of Sentiments was sent forth in 1833, would it have made any perceptible difference in the wealth of the slaveholders?

3. Is there any probability that a sufficient number of the human race can be brought, within the next fifty years, to concur in the practice of total abstinence from the use of slave products to starve the slaveholders into emancipation?

4. Does it not increase the wealth of slaveholders, to buy goods of them, their agents, factors and allies, which they have obtained in exchange for slave products, just as much as it does to buy the slave produce itself? What is the difference? Ought not the Free Producer to insist on total abstinence from all commercial intercourse with slaveholders?

5. Are we not morally bound to withhold the profits of trade from all men who thrive by commerce with slaveholders, as much as we are to withhold such profits from slaveholders themselves?

6. If it is our duty to withhold the profits of trade and a market from the slaveholders and their next-door abettors, *in order to abolish Slavery*, is it not also our duty to use the same means to abolish all other inter-human wrongs?

7. Is not this method of overcoming evil a game at which *sinners* can play as skillfully as *saints*, especially so long as the latter remain in their present lean minority? And is not the following a fair specimen of *counter-check*?

NEW FEATURE.—A Memphis (Tenn.) merchant advertises that in purchasing his stock of goods in New York, he 'took especial care only to deal with those who are opposed to the fanatical abolition crusade against the South, and in doing so, he abandoned several houses of whom he had hitherto purchased, duly informing them of his reasons.'

I await "Alpha's" response.

Fraternally yours,
ADIN BALLOU.

[We have on hand another communication from our correspondent "H. B. B." and may attempt some reply to him when that is also published.]

Something for Politicians to Think About.

MR. EDITOR: I am glad you have had the moral courage to publish the communication sent you concerning the evidence which proves to my mind, that Slavery *is not* the damning sin which some call it, and I hope the facts presented in that article will have their due weight and influence: for, as you say, "*it is no joke*" with me. You say truly, "He soberly and seriously states these facts, and absolutely believes in the truth of the conclusion he arrives at, that because "revivals" prevail at the South that, therefore, "*Slavery is blessed of God.*" Exactly so; this is the truth of the matter, and I shall be happy to have any person show I am in error on this point. I rest the case here for "*revivalists*" to settle it. Your off hand, humorous remarks, may suit some minds, but I want something better than the old man's gun and bell story to satisfy me the position I have presented is a false one, or that I am in error.

I wish now to present a few thoughts for *politicians*; as my other article is for religionists of the most approved Orthodox school. I expect, however, they will dodge the question, but we shall see in due time.

I suppose it is well known to your readers that *Indiana* has passed stringent laws, forbidding free persons of color to settle in that State. I suppose it is equally as well known that *Ohio* has refused to allow *emancipated* slaves to be colonized in that State, as exemplified in refusing to allow the settlement of John Randolph's slaves, after the land was bought and paid for I suppose it is equally well known that the Southern States have laws forbidding the settlement of free negroes among them from abroad. And what is more fearful, some States have begun to agitate the propriety of *expelling* all free negroes from their midst, as nuisances!

What I want *politicians* to settle is this: Suppose Kentucky, or Maryland, or Virginia, should, at the next session of their legislatures, pass a law declaring it a penal offence for free negroes, emancipated slaves, &c., to remain in the State after the 4th of July, 1850, will some gentleman please tell me what free State of this Union will be willing to receive twenty thousand of this people? Can they be settled in New York? In view of the present degraded state of the free blacks in New England, generally, it needs no prophet's vision to perceive, that such a movement is next to impossible; and Southern men see this, and urge it as a reason for allowing free blacks to remain South, for they say truly, *where can they go!*

Now, if a colony of 20,000 negroes cannot be settled in New York, Ohio, nor Pennsylvania, without disturbing these States, and creating rebellion among the masses of your emigrants who are everywhere *crowding out* the free negroes even in the free States, what think you, gentlemen Abolitionists, would be the situation of affairs if 2,000,000 were really and positively known to be ready "to go free" on the 1st of January, 1860? For them to remain South, is foolish to expect it, because all Europe would empty her paupers South rather than North, but for Slavery, and these would drive the negroes out of the country, just as *our* forefathers have driven off the Indians. The case is inevitable; and this is seen doing its work already in the Southern cities. The labor about the docks, wharves, streets, the steamboats, hotels, and shipping, is nearly all performed by emigrants; and slave labor is found too high for such work, and driven from the market! The freed negroes see and feel this, and seek other localities; but what better are they in a free State? Who can assure them a competence? Who can assure them against frauds and mobs? I wish some good men to answer me these fair, honest, home questions, for I am really serious in this business.

I know some think because *Yankeedom* has got its keen eyes on the "worn out" lands of Virginia, and some flourishing settlements are made in that State from the North; that, therefore, all the South is equally capable of free labor, *by whites!* Yes, by whites! for mind ye, the thoughts of *free negroes* reclaiming, and cultivating such lands, is seldom mentioned. Do people remember that *slaves* cleared these Virginia lands? Yes, and that slaves have *worn them out!* Can any person inform me of the first movement being made to settle a colony of free negroes on any of these or any other worn out lands? But why not? Why send the emancipated slaves off to Africa? Why send the free negroes to Canada? Will some Abolitionist, do me and the world the favor to tell the South why *they refuse* to colonize the free blacks out here? Why drive them from Dan to Beersheba to seek a living, where land is so cheap? These are matters of unspeakable importance to me, and I see clearly that *Slavery* is, on the whole, really and truly a blessing to the negroes, bond and free; and more, next to our National Independence, I regard *Slavery* as it is, with all its woes, and wrongs, as the next greatest blessing ever conferred of God on this nation. I am free to give my reasons for this opinion, being based on the production of cotton, and the rapid advances made in the building up of towns and cities, from the manufacture of cotton all over the world. But for Slavery this would not have been done in this country. I hope somebody will show I am mistaken in these premises and conclusions: for I am seeking for *the truth* (not the 'TRUTH' as you have it,) the whole truth, and nothing but the truth. It looks odd enough to me to see free negroes refused a seat in stages, on steamboats, and compelled to live in garrets, down cellars, and every hole and corner, in worse places than a planter would pen up his hogs, and then hear, as I do, such awful denunciations against Slavery! But, thank heaven, all the world has not yet run mad, though Mr. Benton and Henry Clay are now fast friends! and their names used to fan the flame of Abolitionism! I should indeed, mourn and weep, to see this Union dissolved, for THE WORLD'S HOPE would perish; but dissolution will come before perfect emancipation; because the South can see no hope for free negroes but *extirpation*, just as it has happened to the Indians! These are my views of it, and I must, therefore, regard *Slavery*, on the whole, as a great blessing.

H. B B.

Foreign Correspondence.

Letter from London.

LONDON, October 1849.

S. H. GAY, ESQ.,
Ed. of the National Anti-Slavery Standard:

DEAR SIR,—The following advertisement on the subject of Slavery and your Inland Slave Trade, has gone the round of many of our papers, and has at last got stereotyped into Chambers Edinburgh Journal, of which upwards of one hundred thousand weekly numbers are sold, and many parts also are sold which are afterwards bound into volumes, and become a standing reproach against the American United States, both to the eye visual, and the eye mental. Chamber's Volume is bought in numbers and parts for our Coffee Houses and Reading Rooms as well as for our Government and Establishments of almost every kind. It is not read by a Class only, but by some of all classes of the people, the well-educated as well as the less-educated. Your people are therefore becoming a taunt, a proverb and a bye word in the mouths of our Tories here, whenever we Democrats open our mouths in favor of Republicanism. The following is the advertisement:—

"MEN FOR SALE."

"The following is taken from a New Orleans paper:—"Seventy-five negroes, just arrived, and for sale at the "old stand, corner of Moreau and Esplanade Streets, "consisting of home servants, cooks, washers, and iron-"ers, and field hands. The subscriber will continue to "receive from Maryland and Virginia a constant sup-"ply during the whole season. This being the oldest "establishment in the city, purchasers would do well "to call and examine before purchasing. James T. "Blackney, Agent for Hope H. Slater."

This advertisement reminded me of a Meeting which took place here last week in the Assembly Rooms, Stone Street, Bedford Square, to welcome Wells Brown who had escaped from Slavery in your country, and awoke to manhood in ours.

The meeting was attended by that able advocate of Abolition, GEORGE THOMPSON. Whilst he was explaining the prejudice which existed against even free men of color in the United States, a gentleman, who afterwards gave his name as Jones, and stated that he was an Englishman by birth, but had been bred in Boston, cried out "No, No!" "I say Yes, Yes!" said the speaker, "and if the gentleman whoever he may be will meet me "on this platform I will undertake to demonstrate its "existence to an extent which even he must admit to be shameful."

Upon this Mr. Jones came from the body of the Hall to the Chair, and the speaker then began to demonstrate that the prejudice in America against color was so strong that the situation of a free black man in America, was little better than a serfdom. He quoted the practice amongst your religious men—I mean men who are called religious—of separating the blacks from the whites in their places of worship; that though all might be equal in the sight of God, those religionists did not consider that all were equal in their sight even though they were specially assembled with the consciousness of God's presence and of the common intent to reverence that presence. He narrated the case of a colored gentleman, doubtles familiar to you, who had purchased a pew in a church resorted to by white men—of the various amusing expedients which they resorted to to prevent him and his family from using that pew, till at last they dug away the foundation of the pew, so that it was impossible they should occupy it. He also referred to the Jim Crow cars on the railways; to the treatment that Douglass received from American passengers on his voyage home from England, and subsequently the treatment the same gentleman had received when in company with two white ladies on board an American steamer, where colored people were not allowed to eat at the same table with whites. To all these cases Mr. Jones gave no answer when he spoke, as he did with great ability, and with the manner and tone of a gentlemanly educated man. He stated that there was no greater enemy to Slavery than he was in principle and in the abstract:—that Mr. Thompson, who I should have told you had referred to your great and glorious Washington as a slaveholder, had done injustice to Washington in not going on to state that Washington had emancipated his slaves by his Will:—that he also ought to have stated that the Americans in some one of your States, or else the United States, I forget which, had abolished the Slave Trade even before England, and that one of the States had actually passed a law whilst they were an English Colony for abolishing Slavery, and that the Government in England under George III had refused to ratify it.

Mr. Jones went on to state much that showed that our people had been as wicked as the Americans were—though he did not imply that the Americans were wicked—for the whole tenor of his speech was defensive of America; and thus between the two speakers the hearers got a full and instructive debate.

Mr. Thompson in adverting subsequently to Mr. Jones' remarks, concluded as you might expect he would—that both parties had been guilty of great wickedness, and gave the requisite condemnation of the policy of the Government of the obstinate old king who had been referred to—and he made, as you who know the man, can well conceive, admirable use of Mr. Jones's concession that he—Mr. Jones—was an enemy to Slavery upon principle, and showed how little that was understood to mean by those who were in the habit of making such concessions—that it was meant to take credit for liberality by wholesale, while it reserved the support of Slavery in detail—or upon some especial and fanciful grounds.

Mr. Wells Brown afterwards made an excellent point, founded upon the remarks which Mr. Jones in his defensive speech had introduced:—"You seem to forget," said Mr. Jones, "that Slavery was introduced into the "United States by Englishmen." Mr. Brown said:—"Well, Mr. Jones takes credit now, and properly, for "those American colonists, who were willing to abolish "it. Let the English, as they do this night, confess the "great sin which they committed—the great wrong "which they did. Why do not the American States, "now that the English have confessed their sin and purified themselves from it, copy those who have done "that which the American colonists were, it is said, the "first to propose."

The fact was touched upon that at the time the Foreign Slave Trade was prohibited by the Americans its tendency was to increase and render profitable the Inland Slave Trade, and opened the wicked policy and pecuniary advantage of breeding men and women for sale, that the holders might profit by their thews and sinews in dollars. The truth is that the advertisements coming from your slaveholders, particularly those which refer to runaway slaves, and the marks of ill usage, which are published for the purpose of identification, are, as I said in the opening of my letter, rendering the word *American* a term of reproach in the minds of the masses in this, the Old Country.

—It is grievious; for you are a great people, and have done much for the world, and particularly for the European world, by the general freedom of your Republican Institutions.

—In so far as you have been Republicans you have been a blessing to the world; in so far as you have been slaveholders you have been jointly with us and the Spanish and the Portuguese—a curse.

Men do not perceive generally the suppressive effects of this leprosy. If it were not for its influences upon the minds of the owners of the slaves—that it makes them practical tyrants, though possessors of liberty—they would be able to estimate and appreciate the immensity of generous impulse in favor of European and universal liberty, which would be put forth in your Congress, and in your actings and doings as a people. You are now a great nation, and ought to be the great leader of everything liberal and religious and in governmental and social policy. What Russia is as the great despotism, America ought to be as the noble liberty-supporting and liberty-giving democracy. With the constant reception into your literature and into the current mind of your people, of the best European minds driven to her for refuge and protection, her strides forward, did she abolish Slavery, would be gigantic, and she would become the reverenced of the world. Garrison has done much in a comparatively short time to remove this great moral pressure from the American people; but much as he has done in twenty years, or been the cause or means of doing, he could not have accomplished as much in half a century in Europe. Indeed, the probability is that if he had attempted politically as much as he has attempted socially in the United States, he would, in all probability, have finished his life in a dungeon; or, had he been in England, would have been sent to some penal colony to wear out his life in degradation and shame; but there is one advantage in your States that there is no steady feudal cold aristocracy holding the reins and patronage of the Government, pervading all your institutions, and overshadowing everything liberal with us, and the European Continent; and your comparative freedom arises not so much from your virtue and goodness as a people, as from the absence of a hereditary aristocracy, the laws of primogeniture and of entail, and the crushing influence of a State-church, holding a tithe of the kingdom, and immense endowments with one or two clergymen established in every parish, and feeding, not producing by labor as other men do, and the whole fenced in by a bench of Bishops sitting in Parliament without election by the people, and making laws linking in the whole and keeping the body safe in the saddle and upon the backs of the people.

ABRAHAM TUCKER.

Foreign Intelligence.

ARRIVAL OF THE NIAGARA.

THE news by the NIAGARA which arrived last week, is of no very great importance except that referring to Sir John Franklin, a brief note of which is among our Foreign Items on the fourth Page. The only other items of intelligence she brings of any interest are that the French Government have recalled M. Poussin and appointed M. Bois le Compt in his place, and that England and France have interfered to prevent a rupture between Russia and Turkey.

The following is the letter to the Admiralty from Hull, relative to Sir John Franklin:

HULL, October 4, 1849.

SIR:—I had the satisfaction of making a short communication this morning by telegraph, relative to Sir John Franklin's expedition. I have now to forward for the inspection of their lordships the Admiralty chart of Baffin's Bay, &c. which Captain Parker, of the Truelove, has put into my hands, together with his remarks, which will, perhaps, convey better information than any lengthened detail of mine; and a rough sketch made by an Esquimaux, given to Captain Ker, of the Chieftain, who handed it over to Parker.

It appears that the Chieftain and other ships got to Pond's Bay a day or two before the Truelove; immediately they reached that place, some of the natives went on board, and without questioning, the man drew the sketch, and by signs, and in words of his own language, understood by the masters of the whalers, stated that two of the ships had been frozen up 4 years on the west side of Prince Regent's Inlet, and that the other two had been frozen up on the east side for one year—that the two ships which had been there the longest had tried to get beyond Cape Rennell, but not being able, had come into Prince Regent's Inlet to winter, where the ice had not broken up since—that he and his companions had been on board all the four ships in March last, and they were then all safe. After receiving this account from the master of the Chieftain, Mr. Parker turned his attention to the endeavor to reach Prince Regent's Inlet, or at any rate to examine Lancaster's Sound, for the purpose of giving such information as might be obtainable of the state of the country &c and of using his utmost efforts to carry out the instructions of their lordships. He accordingly left his fishing ground off Scott's Bay, and proceeded north on the 22d of July, on the passage to Lancaster's Sound, and having met with the Advice, of Dundee, Captain Penny (with whom he was on friendly terms,) agreed to accompany him. At that time both the ships were well fished, the Truelove having one hundred and forty-five tons of oil on board, and the Advice one hundred and forty tons; but the masters judged (and rightly too) that although the risk was great with such valuable cargoes on board, they would be disgraced if the attempt were not made to render all the assistance which they were capable of doing.

On the 5th of August they got as far as Croker's Bay, where they were stopped by a solid body of ice, stretching across the straits to Admiralty Inlet; and no water being visible to the wesward, they were compelled to return, coming close in with the edge of the ice, and on the 8th of August Mr. Parker landed a cask of preserved meats and thirty bags of coals (which had been sent on board by Lady Franklin) upon Cape Hay, deposited the letters, cylinders, &c. according to the instructions of their lordships, and having erected a high pole to attract the attention of the ships or boats which might pass at a future time, they made the best of their way back to the fishing ground, which they reached on the 17th of August

General Intelligence.

In the "*Louisville Democrat*" of 28th December last, we find this paragraph, under the head of Police reports:

A negro was arraigned on the charge of stealing clothes from the store of B. B. Anderson & Co.

The Judge asked where were the articles stolen?

The Marshal said the gentlemen had retained them, and did not come into court to prosecute.

His Honor directed the Police officers to bring into court all articles found in the possession of thieves—as it was the only means by which they could be induced to come forward and prosecute. In the present case he ordered the negro to be discharged—remarking to the officers, that when they found a negro pilfering, to take him out *and give him just as many as he could well bear*, and not bring him before the court.

Postponed.—General Taylor it seems, has definitely postponed, until next year, his visit to New York, and to the north and east generally.

No Need of Justice for a Slave.—The *Louisville Courier* of the 5th has the following:

"A negro man was shot about 8 or 9 o'clock on Wednesday night, by Mr. W H. Forwood. Mr. Forwood saw the man steal a saddle from a horse opposite his house, and on attempting to arrest him he resisted, and while endeavoring to escape Mr. F. shot and wounded him. On the matter being represented to Judge Joyes of the Police Court, *he refused to take cognizance of the case.*"

Deaths by Cholera in Boston.—From accounts published by the City Register it appears that the number of deaths from Cholera has been 611, viz: in June, 8; July. 52; August, 418; September, 13; Total. 611, Of these 397 were Irish, and 69 of other foreign nations: total foreigners, 448 leaving 163 deaths among the native population.—*Boston Courier.*

Married.

In Boston, Oct. 17, CHARLES H. BAILEY, Esq., to Miss MARY LOUISA, eldest daughter of J. E. Teschemacher, Esq., all of Boston.

October 18, ARTHUR PICKERING, Esq., to SARAH W., daughter of the late Dr. John C. Howard all of Boston.

October 18, at St. Paul's Church, by Rev. A. H. Vinton D. D. ISAIAH THORNTON WILLIAMS of Buffalo, New York, to ELLEN, daughter of F. E. White, Esq., of that city.

In Pittsburgh Pennsylvania, on Monday evening, October 15, by Rev. J. Folger, Mr JOHN DEMING, of New Lyme, Ashtabula, county, Ohio, to Miss ANGELINA SARAH, adopted daughter of Benjamin and Sarah Bown, of Pittsburgh.

An Appeal to the Friends of the Anti-Slavery Cause.

☞ We commend to every individual into whose hands this paper may come the following Appeal of the General Agent of the American Anti-Slavery Society for the West. Surely no word of ours can be needed to impress the mind of any intellectual Abolitionist with the importance of multiplying and sustaining the agencies adapted to enlighten and control for the service of Freedom the Public Opinion of the West. The field is immense, and will repay by more than four-fold any amount of cultivation which it is in the power of the friends of the slave to bestow. Not only Ohio, itself an empire, holding the most important relations to the whole country, but Michigan, Indiana, Illinois, and even Wisconsin and Iowa, and Young Minnesota, are embraced in the Western field which the American Anti Slavery Society has undertaken to cultivate and make vocal with the songs of Liberty. This work, so immense in its extent and of such transcendent importance, cannot be effected unless every Abolitionist brings his gift to the altar. It is a small thing that the Agent asks of each individual; only One Dollar. We trust the response will be general, universal, and that the aggregate amount collected will be such as to gratify every philanthropic heart and furnish the means for an extensive and thorough effort to abolitionize the West.—*Ed. Bugle.*

DEAR FRIENDS: This appeal is made to you individually for a contribution of One Dollar to the American Anti-Slavery Society, to sustain its agencies in the West. It is of the utmost importance that this should be done, and that our operations be extended into Michigan and Indiana.—By your aid this can be done. The society has appointed me to call on you, on its behalf, for One Dollar for this purpose. Will you not give it? This number of The Bugle comes to you with the proceedings of the Great Convention at Berlin. That Convention voted to respond cheerfully to the call for contributions, and I need not multiply words to induce you to forward a dollar for the purpose specified, if you have the disposition and the ability, you will contribute the dollar without my saying more. You can forward it either to Robert F. Walcutt, No. 21 Cornhill, Boston; S. H. Gay, 142 Nassau St., New York; or to Samuel Brooke, Salem, Columbiana Co., Ohio.

Please give the name and Post Office address of the contributor. We wish to publish them, 1st in The Bugle, 2nd together with a full report of the operations in a pamphlet, to be supplied to each contributor with all the names arranged, 1st by States, then by Counties, and next their Post Office addresses. The advantages of this arrangement cannot all be enumerated here. Some of them will be: it will make known the names and residences of the Abolitionists who do the work, to each other. The agent and publisher can send papers, pamphlets, tracts, &c. to them—notify meetings, and know upon whom to call in the prosecution of their labor. SAM'L BROOKE,
Gen. Agent of the American Anti-Slavery Society at the West.

SIXTEENTH

National Anti-Slavery Bazaar.

The Committee of the National Anti-Slavery Bazaar, deeply feeling their responsibility to the holy cause of Freedom and Humanity with which they are identified, have resolved anew to make their exertions for its promotion correspond with the greatness of its demands and the rapidity of its progress.

It is unnecessary at this late day to enter upon any formal exposition of the principles and measures of the American Anti-Slavery Society to the support of which the funds resulting from this effort are devoted. The language of our last year's Call will express better than any other our present convictions of its necessity and value. "Years of close observation of its righteous principles and uncompromising practical workings assure us that it has the elements of success. It continually sends forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party; and speaking as it does from a heigh above their selfish personal struggles, its words of everlasting truth are heard, and more and more obeyed..... It has no local attachments, no sectarian or partisan partialities, no hidden aim, no double purpose." With this Society—in a word, rests the hope of the American Slave. Its continuance and increased success, the number of its agents and the circulation of its periodicals depend greatly on the amount of funds which we through this yearly effort are enabled to place at is disposal.

We regard the importance of the American Anti-Slavery Society as paramount to that of any other Anti-Slavery organization, and of course its claims for help and sympathy paramount to those of any other. Boston and its environs indeed supply us with a market, but with a trifling exception barely sufficient to remunerate the expense of Anti-Slavery advertisements, not a cent of our receipts are expended in Massachusetts. In sustaining the Cause in her own borders, she asks no aid from beyond them, but relies entirely on her own efforts.

These being our circumstances, we appeal to Abolitionists EVERYWHERE, earnestly invoking of each aid and assistance proportionate alike to the dignity and necessity of the work we have undertaken. We are labouring for the establishment of those foundation principles on which the rights of all men must of necessity rest. Therefore to *All* we appeal in confident reliance on that common human heart whose unsophisticated instincts furnish our best hope of success.

The Sixteenth National Anti-Slavery Bazaar will be held in Boston during Christmas week, and all desiring to co-operate with us are requested to communicate with the undersigned.

Anna Warren Weston,
M. W. Chapman,
Eliza L. Follen,
Ann T. G. Phillips,
Susan C. Cabot,
Catherine Sargent,
Henrietta Sargeant,
Thankful Southwick,
Harriet B Hall,
Francis Mry Robbins
Caroline Weston,
Eliza F. Eddy,
Saroline F Williams,
Cydia Parker,
Larah N. Southwick,
Louisa Loring,
Mary May,
Sarah S Russell,
Ann R. Bromhall,
Helen E. Garrison,
Maria Lowell,
Abby Francis.
Harriet T. White,
Mary Gray Chapman,
Sarah B. Shaw,
Evelina A S. Smith,
Hannah Tufts,
Harriet M Palmer,
Mary Willey
Elizabeth Gay.

PENNSYLVANIA

ANTI-SLAVERY FAIR.

The return of the season for our sale prompts us to send forth the word of remembrance to our fellow-laborers in this department of Anti-Slavery work. The success of past years should cheer and incite us to vigorous effort for the present year.

So fully have the various *Circles* throughout our bounds identified themselves with us in this work, and so much of experience have the past years given us and them that all which we consider now necessary to be done is to revert to the necessity of continued effort on the part of all who feel that to them must not come the folding of the hands, nor the repose of him whose labour is accomplished, while the slave is driven by the merciless task-master, and our brother continues weary and heavy laden.

We would earnestly invite the co-operation of all those who sympathize with the slave, and would help to overthrow a system at war with all the dearest rights of humanity, and the most holy relations of life.

We have been appointed by the Philadelphia Female Anti-Slavery Society, a Committee to make arrangements for the Fair to be held the close of this year. Any persons wishing information may communicate with any member of the Committee.

Sarah Pugh,
Sarah A M Kim,
Huldah Justice,
Maria M. Davis,
Mary T. Stickney,
Emma Parker,
Rebecca Plumley,
Elizabeth Davis,
Janette Jackson,
Elizabeth Carman,
Martha Carman,
Margaret Jones,
A. Matilda Cassey,
Clementine G. Ruby,
Sarah T. Child,
Anna M. Child,
Anna M. Hopper,
Mary Grew,
Elizabeth Gay,
Hannah W. Haydock,
Theresa K. Hallowell,
Margaret A. Griscom,
Hannah L. Stickney,
Esther Reckless,
Gertrude H. Burleigh,
Emily A. Wenslow,
Harriet D. Purvis,
Margaretta Forten,
Elizabeth Clendenen,
Sarah M. Douglass
Mary Shaw,
Esther Hogeland,
Priscilla Luckens.

REVOLUTION IN PERIODICAL LITERATURE.

HOLDEN'S

ILLUSTRATED DOLLAR MAGAZINE.

Since the death of the proprietor of this popular Magazine, the property has passed into the hands of the subscriber, who will continue to publish it at the Publication Office,

No. 109 *NASSAU STREET, NEW YORK.*

THE NEW VOLUME,

To be commenced on the First of January, 1850, will comprise many important improvements, which, it is believed, will render the Magazine one of the best Periodicals published in the country, as it certainly is the cheapest. Among these improvements will be new and beautiful type, fine calendered paper, a higher order of illustrations than those heretofore given, and contributions from some of the ablest writers in America. It is the aim of the Proprietor to publish a Popular Magazine, adapted to the wants of all classes of reading people in the Republic, which shall be both instructive and amusing; and free alike from the grossness which characterizes much of the cheap literature of the day, and from the vapidity of the so-called "Ladies Magazines." The illustrations will consist of Original Drawings engraved on wood by the best Artists;

PORTRAITS OF REMARKABLE PERSONS AND VIEWS OF REMARKABLE PLACES,

illustrated by pen and pencil. A strict revision will be exercised that no improper article, or word shall ever be admitted, so that it may be safely taken by persons of the utmost refinement, and read at the fireside for the amusement or instruction of the family circle.

The Review department of the Magazine will contain brief critical notices of all the new publications of the day, and will form a complete chronicle of current literature.

From the business and literary connexions already established, the best assistance that the country can afford will be secured for completing the plans of the publisher, and nothing will be wanting that ample pecuniary resources and watchful industry can obtain to make the Magazine the

LEADING LITERARY PERIODICAL OF AMERICA.

The extremely low rate at which it is published precludes the hope of profit, except from a circulation greater than that which any literary periodical has ever yet attained; but with the new avenues daily opening for the circulation of works of merit; the constantly increasing population of the country, the cheapness of the Magazine, and the superiority of its literary and artistic attractions to those of any other work now issued; the proprietor fearlessly engages in an enterprise which will be sure to benefit the public if it should not enrich himself.

The Magazine will be under the Editorial charge and supervision of

CHARLES F. BRIGGS,

who has been connected with it from the beginning.

The "PULPIT PORTRAITS," a series of Biographical Sketches, accompanied by well engraved Portraits of Eminent Divines of the American Churches, which have formed a conspicuous feature of "HOLDEN," will be continued in the succeeding Volumes of the Magazine, and will render it of peculiar value to religious people of every denomination.

THE FIFTH VOLUME

will commence on the First of January next, but will be issued on the 15th of December. Each number will consist of

64 PAGES, AND NUMEROUS ENGRAVINGS.

The Terms are

ONE DOLLAR A YEAR

in advance; the Magazine will be plainly and carefully directed and sent by mail *at the risk of the subscriber.* As each number will be stereotyped missing or lost numbers can be at any time supplied when ordered but will be deducted from the time for which payment has been received. Remittances may be sent at the risk of the Proprietor, provided a description of the bills are taken, and enclosed in the presence of the Post Master as evidence of the fact.

Five copies will be furnished for $4 and 20 copies for $15. Nos. for the year 1848, excepting the month of January, will be furnished at 4 cents each, and bound Volumes in cloth with gilt edge, from July to December inclusive, at $1 each.

Newspaper Publishers who will insert this Prospectus four times, and notice the Magazine monthly, will receive a Bound Volume for the year 1849, and an exchange for the coming year; they are requested to send only those papers in which the Prospectus and notices appear. Letters must be addressed to "Holden's Dollar Magazine, No 109 Nassau Street, New York," and *post-paid* in all cases.

WM. H. DIETZ,
PROPRIETOR.

Oct. 11. 4 mo

Advertisement.

The NATIONAL ANTI-SAVERY STANDARD is published on Thursday of every week by The AMERICAN ANTI-SLAVERY SOCIETY at its office, 142 Nassau street, New York.

As the object of the Society is the ABOLITION OF AMERICAN CHATTEL SLAVERY, which is sustained, and can exis only, by virtue of a corrupt public sentiment, so the purpose of the Society's Organ, the STANDARD, is to establish the great truth, by facts of experience, and appeals to reason and common sense, that Slavery is economically, politically, morally, and religiously, a gigantic error, and a sin of the deepest dye, and should, therefore, be immediately, totally, and unconditionally, abandoned. It enforces the duty of secession from the body of a Church which palliates or defends such a system, and repudiates a Union whose common bond is the oppression of one sixth of the people.

It is the aim of those to whose management the paper is entrusted to make it, not only a faithful and earnest exponent of the highest Anti-Slavery sentiment of the country, but also a complete history of the progress of the Anti-Slavery cause. A portion of its columns is always devoted to selections from other papers, both Northern and Southern, presenting, so far as it is presented through the public press, the pro-slavery or Anti-Slavery complexion of the different sections of the Union.

It is designed also to be a good *family newspaper*, and contains always a brief synopsis of the most important current intelligence. Its fourth page is exclusively of a literary character, and is carefully collated from the best Foreign and Domestic Publications.

The

Poetry.

"SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF."

BY REV. MR. CHRISTIE, OF EDINBURGH.

Oh, by that gracious rule,
Were we but wise to steer,
On the wide sea of thought,
What moments trouble-fraught
Were spared us here!

But we, perverse and blind,
As covetous of pain,
Not only seek for more
Yet hidden—but live o'er
The past again.

This life is called brief;
Man on the earth but crawls
His threescore years and ten,
At best fourscore—and then
The ripe fruit falls.

Yet, betwixt birth and death.
Were but the life of man
By his thoughts measured,
To what age would spread
That little span.

There are who're born and die,
Eat, sleep, walk, rest between,
Talk, act by clock-work too,
So pass in order due
Over the scene.

With these the past *is* past,
The future nothing yet;
And so from day to day
They breathe, till called to pay
The last great debt.

Their life in truth is brief,
A speck, a point of time;
Whether in good old age
Endeth their pilgrimage,
Or in its prime.

But other some there are,
I call them not more wise,
With whom the restless mind
Still lingereth behind
Or forward flies.

With *these* things pass away,
But past things are not dead;
In the heart's treasury,
Deep, hidden deep, they lie
Unwithered.

And there the soul retires,
From the dull things that are,
To mingle oft and long
With the time-hallowed throng,
Of those that were.

Then into life start on
The scenes long vanished;
Then we behold again
The forms that long have lain
Among the dead.

We feel their grasp of love,
We meet their beaming eye,
We hear their voice—ah, no!
'T was our own murmuring low
Unconsciously.

The years shift on and on,
Years rapidly pass by,
And now still watch we keep.
As in disturbed sleep
The sick doth lie.

We gaze on some pale face,
Seen by the dim watch-light,
Shuddering, we gaze and pray,
And weep, and wish away
The long, long night.

And yet minutest things,
That mark time's heavy tread,
Are on the tortured brain,
With self-protracting pain,
Deep minuted.

The drops with trembling hand,
Love steadied, poured out,
The draught replenished,
The label oft re-read,
With nervous doubt.

The watch that ticks so loud,
The winding it for one
Whose hand lies powerless,
And then the fearful guess
"That this hath run."

The shutter half unclosed,
As the night wears away,
Ere the last stars are set,
The few that linger yet,
To welcome day.

The moon so oft invoked,
That bringeth no relief,
From which, with sick'ning sight,
We turn as if its light
But marked our grief.

Oh, never after dawn
For us the east shall streak,
But we shall see again,
With the same thoughts as then,
That pale day break.

The desolate awakening,
When first we feel alone;
Dread memories are these,
Yet who for thoughtless ease
Would exchange one.

These are the soul's hid wealth,
Relics embalmed in tears,
Anon her curious eye
Searcheth futurity—
The depth of years

And there, in early life,
Enchanted land she sees,
Blue skies, and sun-bright bowers,
Reflected—and tall towers
On glassy seas.

But heavy clouds collect
Over that bright blue sky;
And rough winds rend the trees,
And lash the glassy seas
To billows high.

And then the next thing seen
By that dim light, may be,
With helm and rudder lost
A lone wreck, tempest tost
On the dark sea.

Thus doth the soul extend
Her brief existence here,
Thus multiplieth she,
Yea, to infinity,
Her short carerr

Presumptuous and unwise,
As if the present sum
Were little of life's woe—
Why seeketh she to know
Ills yet to come?

Look up—look up, my soul,
To loftier mysteries;
Trust in his word to thee,
Who saith "All tears shall be
Wiped from all eyes."

And when thou turnest back,
Oh what can chain thee here!
Seek out the spots of light
On "memory's waste" yet bright;
Or if to near

To desolate plains they lie,
All dark with guilt and tears;
Still, still retrace the past,
Till thou alight at last
On life's first years.

Then not a passing cloud
Obscures the sunny scene,
No blight on the young tree,
No thought of what may be,
Or what hath been.

But all in hope—not hope,
For all things are possessed;
No peace without alloy,
And innocence and joy,
In the young breast.

And all confiding love,
And holy ignorance;
Their blessed veil soon torn
From eyes foredoom'd to mourn
For man's offence.

Oh! thither, weary spirit,
Flee from this world defiled;
How oft, heart-sick and sore,
I've wished I was once more
A little child.

[*Blackwood's Magazine.*

Miscellany.

From Sharpe's (London) Magazine.

THE MAIDEN AND MARRIED LIFE OF MARY POWELL.

[CONTINUED.]

Aug 1st.—Mr. Agnew sayd to me this morning, somewhat gravelie, "I observe, cousin, you seem to consider yourselfe the victim of circumstances." "And am I not?" I replied. "No," he answered, "circumstance is a false god, unrecognized by the Christian, who contemns him, though a stubborn yet a profitable servant." "That may be alle very grand for a man to doe," I sayd. "Very grand, but very feasible, for a woman as well as a man," rejoined Mr. Agnew, "and we shall be driven to the wall alle our lives, unless we have this victorious struggle with circumstances. I seldom allude, cousin, to yours, which are almoste too delicate for me to meddle with; and yet I hardlie feele justified in letting soe many opportunities escape. Do I offend? or may I go on?—Onlie think, then, how voluntarilie you have placed yourself in your present uncomfortable situation. The tree cannot resist ye gradual growth of ye moss upon it; but you might, anie day, anie hour, have freed yourself from the equallie graduall formation of ye net that has enclosed you at last. You entered too hastilie into your firste—nay, let that pass—you gave too shorte a triall of your new home before you became disgusted with it. Admit it to have beene dull, even unhealthfulle, were you justified in forsaking it at a month's end? But your husband gave you leave of absence, though obtayned under false pretences.—When you found them to be false, should you not have cleared yourself to him of knowledge of ye deceit? Then your leave, soe obtayned, expired—should you not have returned then?—Your health and spirits were recruited; your husband wrote to reclaim you—shoulde you not have returned then? He provided an escort whom your father beat and drove away.—If you had insisted on going to your husband, might you not have gone *then?* Oh cousin, you dare not look up to heaven and say you have been ye victim of circumstances."

I made no answer; onlie felt much moved, and very angrie. I sayd, "If I wished to go back, Mr. Milton woulde not receive me now."

"Will you try?" sayd Roger. "Will you but let me try? Will youlet me write to him?"

I had a mind to say "Yes."—Insteade, I answered "No."

"Then there's an end," cried he sharplie. "Had you made but one fayre triall, whether successfulle or noe, I could have been satisfied—no, not satisfied, but I woulde have esteemed you, coulde have taken your part. As it is, the less I say just now, perhaps the better. Forgive me for having spoken at alle."

—— Afterwards, I hearde him say to Rose of me, "I verilie believe there is nothing in her on which to make a permanent impression. I verilie think she loves everie one of those long curls of hers more than she loves Mr. Milton."

(Note;—I will cut them two inches shorter tonight. And they will grow all ye faster.)

* * * Oh, my sad heart, Roger Agnew hath pierced you at last.

I was moved, more than he thought, by what he sayd in ye morning; and, in writing down ye heads of his speech, to kill time, a kind of resentment at myselfe came over me, unlike to what I had ever felt before; in spite of my folly about my curls. Seeking for some trifle in a bag that had not been shaken out since I brought it from London, out tumbled a key with curious wards—I knew it at once for one that belonged to a certayn algum-wood casket Mr. Milton had recourse to dailie, because he kept small change in it; and I knew not I had brought it away! 'Twas worked in grotesque, the casket, by Benvenuto, for Clement the Seventh, who for some reason woulde not have it; and soe it came somehow to Clementillo, who gave it to Mr. Milton. Thought I, how unconfortable the loss of this key must have made him! he must have needed it a hundred times! Even if he hath bought a new casket, I will for it he habituallie goes agayn and agayn to ye old one, and then he remembers that he lost ye key the same day that he lost his wife. I heartily wish he had it back. Ah, but he feels not the one loss as he feels the other. Nay, but it is as well that one of them, though ye lesser, shoulde be repaired. I'will shew signs of grace, my thinking of him, and may open ye way, if God wills, to some interchange of kindnesse, however fleeting.

Soe I sought out Mr. Agnew, tapping at his studdy doore He sayd, "Come in," drylie enoughe; and there were he and Rose reading a letter. I sayd, "I want you to write for me to Mr. Milton." He gave a sour look, as much as to say he disliked ye office; which threw me back, as 'twere; he having soe lately proposed it himself. Rose's eyes, however, dilated with sweete pleasure, as she lookt from one to ye other of us.

"Well—I fear 'tis too late," sayd he at length reluctantlie, I mighte almost say grufflie—"what am I to write?"

"To tell him I have this key," I made answer faltering.

"That key!" cried he.

"Yes, the key of his algum-wood casket, which I knew not I had, and which I think he must miss dailie."

He lookt at me with ye utmost impatience. "And is this alle?" he sayd.

"Yes, alle," I said trembling.

"And have you nothing more to tell him?" sayd he.

"No—" after a pause, I replyed. Rose's countenance fell.

"Then you must ask some one else to write for you, Mrs. Milton," burste forthe Roger Agnew, "unless you choose to write for yourself. I have neither part nor lot in it."

I burste forthe into teares.

"No, Rose, no," repeated Mr. Agnew, putting aside his wife, who woulde have interceded for me; "her teares have no effect on me now—they proceed, not from a contrite heart, they are ye tears of a child that cannot brook to be chided for the waywardnesse in which it persists."

"You doe me wrong everie waye," I sayd; "I came to you willing and desirous to doe what you yourselfe woulde, this morning, have had me doe."

"But in how strange a way!" cried he. "At a time when anie renewal of your intercourse requires to be conducted with ye utmost delicacy. and even with more show of concession on your part than, an hour ago, I should have deemed needfulle—to propose an abrupt, trivial communication about an old key!"

"It needed not to have beene abrupt," I sayd, "nor yet trivial; for I meant it to have beene exprest kindlie."

"You sayd not that before," answered he.

"Because you gave me not time—because you chid me and frightened me."

He stood silent some while upon this; grave, yet softer, and mechanicallie playing with ye key, which he had taken from my hand. Rose looking in his face anxiouslie. At lengthe, to disturbe his reverie, she playfullie tooke it from him, saying in school-girl phrase,

"This is the key of the kingdom!"

"Of the kingdom of heaven, it mighte be!" exclaimed Roger, "if we knew how to use it arighte! If we knew but how to fit it to ye wards of Milton's heart!—there's the difficultie——a greater one, poor Moll, than you know; for hithertoe, alle ye reluctance has been on your part. But now——"

"What now?" I anxiouslie askt.

"We were talking of you, but as you rejoyned us," said Mr. Agnew, "and I was telling Rose that hithertoe I had considered that the onlie obstacle to a reunion arose from a false impression of your own, that Mr. Milton coulde not make you happy. But now I have beene led to ye conclusion that you cannot make *him* soe, which increases the difficultie."

After a pause, I sayd, "What makes you think soe?"

"You and he have made me think soe," he replyed. "First for yourself, dear Moll, putting aside for a time the consideration of your youth, beauty, frankneese, mirthfulneese, and a certayn girlish drollerie and mischiefe that are all very well in fitting time and place—what remains in you for a mind like John Milton's to repose upon? what stabilitie? what sympathie? what steadfast principle? You take noe pains to apprehend and relish his favorite pursuits; you care not for his wounded feelings; you consult not his interest anie more thon your owne duty. Now, is such the character to make Milton happy?"

"No one can answer that but himself," I replyed, deeplie mortyfide.

"Well—he *has* answered it," sayd Mr. Agnew, taking up ye letter he and Rose had beene reading when I interrupted them.—— "You must know, cousin, that his and my close friendship hath beene a good deal interrupted by this matter. 'Twas under my roof you met. Rose had imparted to me much of her earlie interest in you. I fancied you had good dispositions which, under masterlie trayning, would ripen into noble principles; and therefore promoted your marriage as far as my interest in your father had weight. I owne I was surprised at his easilie obtained consent but, that *you*, once domesticated with such a man as John Milton, shoulde find your home uninteresting, your affections free to stray back to your owne family, was what I had never contemplated."

Here I made a show of taking the letter, but he held it back.

"No, Moll, you disappointed us everie way. And, for a time, Rose and I were ashamed, *for* you rather than of you, that we left noe means neglected of trying to preserve your place in your husband's regard. But you did not bear us out; and then he beganne to take it amisse that we upheld you. Soe then, after some warm and cool words, our correspondence languished; and hath but now beene renewed."

"He has written us a most kind condolence," interrupted Rose, "on the death of our baby."

"Yes, most kindlie, most nobly exprest," sayd Mr. Agnew; "but what a conclusion!"

And then, after this long preamble, he offered me the letter, the beginning of which, though doubtlesse well enough, I marked not, being impatient to reach ye latter part; wherein I found myself spoken of soe bitterlie, so harshlie, that I too plainly saw Roger Agnew had not beene beside ye marke when he decided I could never make Mr. Milton happy. Payned and wounded feeling made me lay aside ye letter without proffering another word, and retreat without soe much as a sigh or a sob into mine own chamber; but noe longer could ye restraynt be maintained. I fell to weeping soe passionatelie that Rose prayed to come in, and condoled with me, and advised me, soe as that at length my weeping bated, and I promised to return below when I shoulde have bathed mine eyes and smoothed my hair; but I have not gone down yet.

Bed time.—I think I shall send to father to have me home at ye beginning of next week. Rose needes me not, now; and it cannot be pleasant to Mr. Agnew to see my sorrowfulle face about ye house. His reproofe and my husband's together have riven my heart; I think I shall never laugh agayn, nor smile but after a piteous sorte; and soe people will cease to love me, for there is nothing in me of a graver kind to draw their affection; and soe I shall lead a moping life unto ye end of my dayes.

—Luckilie for me, Rose had much sewing to doe; for she hath undertaken with great energie her labors for ye poore, and consequentlie spends less time in her husband's studdy; and, as I help her to ye best of my means, my sewing hides my lack of talking, and Mr. Agnew reads to us such books as he deems entertayning; yet half ye time I hear not what he reads. Still, I did not deeme so much amusement could have beene found in books; and there are some of his, that, if not so cumbrous, I woulde fain borrow.

Friday.—I have made up my mind now, that I shall never see Mr. Milton more; and am resolved to submit to it without another tear.

Rose sayd, this morning, she was glad to see me more composed; and soe am I; but never was more miserable.

Saturday night.—Mr. Agnew's religious services at ye end of the week have alwaies more than usuall matter and meaninge in them. They are neither so drowsy as those I have beene for manie years accustomed to at home, nor so wearisome as to remind me of ye Puritans. Were there manie such as he in our church, so faithfulle, fervent, and thoughtfulle, methinks there would be fewer schismaticks; but still there woulde be some because there are alwaies some that like to be ye uppermost.

——To-nighte, Mr. Agnew's prayers went straight to my heart; and I privilie turned sundrie of his generall petitions into particular ones, for myself and Robin, and also for Mr. Milton. This gave such unwonted relief, that since I entered into my closet, I have repeated the same particularlie; one request seeming to grow out of another, till I remained I know not how long on my knees, and will bend them yet agayn, ere I go to bed.

How sweetlie ye moon shines through my casement to-night! I am almoste avised to accede to Rose's request of staying here to ye endl of the month:—everie thing here is soe peacefule; and Forrest Hill is dull, now Robin is away.

Sunday evening.—How blessed a Sabbath!—Can it be, that I thought, onlie two days back, I shoulde never know peace agayn? Joy I may not, but peace I can and doe. And yet nought hath amended ye unfortunate condition of mine affairs; but a different coloring is cast upon them—the Lord grant that it may last! How hath it come soe, and how may it be preserved? This morn, when I awoke, 't was with a sense of relief such as we have when we miss some wearying bodilie payn; a feeling as though I had beene forgiven, yet not by Mr. Milton, for I knew he had not forgiven me. Then, it must be, I was forgiven by God; and why? I have done nothing to get his forgivenesse, only presumed on his mercy to ask manie things I had noe right to expect. And yet I felt I *was* forgiven. Why, then, might not Mr. Milton some day forgive me? Should ye debt of ten thousand talents be cancelled, and not ye debt of a hundred pence? Then I thought on that same word, talents; and considered, had I ten, or even one? Decided to consider it at leisure, more closelie, and to make over to God henceforthe, be they ten, or be it one. Then, dressed with much composure, and went down to breakfast.

Having marked that Mr. Agnew and Rose affected not companie on this day, spent it chiefly by myself, except at church and meal times; partlie in my chamber, partlie in ye garden bowre by the beehives. Made manie resolutions, which, in church, I converted into prayers and promises. Hence, my holy peace.

Monday.—Rose proposed, this morning, we shoulde resume our studies. Felt loth to comply, but did soe nevertheless, and afterwards we walked manie miles to visit some poor folk. This evening, Mr. Agnew read us the prologue to the Canterbury Tales. How lifelike are ye portraitures! I mind me that Mr. Milton shewed me ye Talbot Inn, that day we crost the river with Mr. Marvell.

Tuesday.—How heartilie do I wish I had never read that same letter!—or rather, that it had never been written. Thus it is, even with our wishes. We think ourselves reasonable in wishing some small thing were otherwise, which it were quite as impossible to alter as some great thing. Nevertheless I cannot help fretting over ye remembrance of that part wherein he spake such bitter things of my "most ungoverned passion for revelings and junketings." Sure, he would not call my life too merrie now, could he see me lying wakefullie on my bed—could he see me preventing ye morning watch—could he see me at my prayers, at my books, at my needle. ——He shall find he hath judged too hardly of Moll, even yet.

Wednesday.—Took a cold dinner in a basket with us to-day, and ate our rusticall repast on ye skirt of a wood, where we could see ye squirrels at theire gambols. Mr. Agnew lay on ye grass, and Rose took out her knitting, whereat he laught, and sayd she was like ye Dutch women, that must knit, whether mourning or feasting, and even on ye Sabbath. Having laught her out of her work, he drew forth Mr. George Herbert's poems, and read us a strayn which pleased Rose and me soe much, that I shall copy it herein, to have always by me:

How fresh, oh Lord; how sweet and clean
Are thy returns! e'en as ye flowers in spring,
To which, beside theire owne demesne,
The late pent frosts tributes of pleasure bring.
Grief melts away like snow in May,
As if there were noe such cold thing.

Who would have thought my shrivelled heart
Woulde have recovered greenness? it was gone
Quite underground, as flowers depart
To see their mother root, when they have blown,
Where they together, alle ye hard weather,
Dead to the world, keep house alone.

These are thy wonders, Lord of power!
Killing and quickening, bringing down to hell
And up to heaven, in an hour,
Making a chiming of a passing bell.
We say amiss "this or that is;"
Thy word is alle, if we could spell.

Oh that I once past changing were! [wither;
Fast in thy Paradise, where no flowers can
Manie a spring I shoot up faire [ther,
Offering at heaven, growing and groaning thi-
Nor doth my flower want a spring shower,
My sins and I joyning together.

But while I grow in a straight line,
Still upwards bent, as if heaven were my own,
Thy anger comes, and I decline.—
What frost to that? What pole is not ye zone
Where alle things burn, when thou dost turn,
And ye least frown of thine is shewn?

And now, in age, I bud agayn,
After soe manie deaths, I bud and write,
I once more smell the dew and rain,
And relish versing! Oh my onlie light!
It cannot be that I am he
On whom thy tempests fell alle night?

These are thy wonders, Lord of love,
To make us see we are but flowers that glide,
Which, when we once can feel and prove,
Thou hast a garden for us where to bide.
Who would be more, swelling their store,
Forfeit their Paradise by theire pride.

Thursday.—Father sent over Diggery with a letter for me from deare Robin; alsoe, to ask when I was minded to return home, as mother wants to goe to Sandford. Fixed the week after next; but Rose says I must be here agayn at ye apple-gathering. Answered Robin's letter. He looketh not for choyce of fine words; nor noteth an error here and there in spelling.

☞ The subject of the following sketch, which we copy from the *Christian Register*, was a thorough friend of Reform. She had borne her protest against a corrupt Church by separating from it; and in circumstances which would have been to most a great temptation, always identified herself with the most radical and hated of Reformers. There is nothing exaggerated in this beautiful tribute of Mr. Phillips.—*Liberator.*

MRS. ELIZA GARNAUT.

It is hard to comply with your request for some further notice of the character of Mrs. Garnaut.—Those of us who knew her feel it impossible to tell her worth, while the words which to us are tame and halting, will be read by strangers as the usual exaggerations of an obituary. I knew her long and intimately, and though it has been my lot to know many rare and devoted men and women, I can truthfully say, the sight of her daily life has enlarged my idea of the reach of human virtue. I am indebted to her for a new lesson of practical Christianity, and I read now the instances of singular heroism and disinterestedness with annointed eyes.

Mrs. Garnaut was the second daughter of John and Ann Jones, and born at Swansea, Wales, on the 8th day of April, 1810. While she was at school near Bath, her parents died, leaving to her care an elder sister, then sinking in consumption, and a brother and three sisters younger than herself. To these she was father, mother, brother and sister, watching over their interests and devoted to their welfare till years separated them to various fortunes. Subsequently she married Richard Garnaut, the son of a French emigrant, a mechanic of great taste and ability.—They came immediately to America, and finally settled in Boston, where, not three years after her marriage, she lost her husband and eldest child. Left alone, with her infant, in a strange land, without means, and with very few friends, she manifested the same energy and trustfulness. the same putting aside all regard for her own comfort and profit, which made her last years so efficient and beautiful. After an interval, she connected herself with the Moral Reform Society of Boston, and labored in its cause many years; and when worn out by the varied efforts which her restless benevolence added to the care and confinement of the office she held, became the matron of the Home, established in Albany street for the shelter of orphan and destitute children. Exhausted by watching over two infants who had died of the cholera, with no hope of saving them, but with all the tenderness of a mother's love, she fell herself a victim to the disease, on Monday, the 3rd of September, aged thirty-nine.

This is the outline of a long life, crowded into few years, whose every day was filled with more acts of love and service to others, than most of even the devotedly benevolent are able or privileged to do in years.

The Societies with which she was connected were devoted to special objects; not so her heart. Her ceaseless activity made light of cares which were enough for the whole strength and the whole twelve hours of others; and found leisure to seek out and relieve all kinds of distress. Hers was practical doing of good, and no service was too humble for her to perform. Children left in cellars by drunken parents, and brought to her so loathsome and diseased that other benevolent institutions, though rich in municipial bounty, refused to take them in, she received; not to give to domestics, (she had none,) but to wash, tend, cure and serve herself. Women and young persons for whom John Augustus could find no shelter elsewhere, he carried without a doubt to her; and in those many cases where a woman's influence and aid are indispensible, Mrs. Garanaut was his adviser and companion. To the forsaken victim of seduction or temptation, she has again and again given up her own room and bed, hoping that, if under her eye, she could strengthen their faltering resolution, and give them back to reconciled families.—Again and again deceived, she has gone on with loving patience, and been rewarded at last with abundant success. Women ruined by love of drink, and passing almost all their time in the House of Correction, fled to her for refuge from themseves; and lived usefully and virtuously, after struggles and falls which would have tired out any heart and any faith but hers. In hundreds of towns are little ones to whom her exertions have saved from utter neglect or the worse influence of abandoned parents, and provided with homes and instruction. Insane girls, for whom she has found one shelter after another, from which morbid suspicions would drive them, always came back to her and rested content while under her roof. The morning after her death, it was pitiful to witness the bitter grief of homeless and friendless persons, gathered by the news, who felt that they had lost both parent and friend. She died watching over what all saw were the death beds of her children, from which so many fled, whose parents she had never seen; and in this, her death was the exact type of a life given, so much of it, to those who from vice or extreme youth could not repay her even with gratitude.

A young woman, she put aside all thoughts of insult, or danger to herself, in reaching any she sought to save. Strong in a good purpose, she entered fearlessly, alone, the most abandoned haunts of vice, ventured on shipboard at night to snatch a victim from certain ruin, and, plain in speech, feared neither station nor wealth in her rebuke.

Wherever Mrs. Garnaut was, might be said to be the vangaurd of benevolent effort. Was her society devoted to children, still she could not shut her door to want, even in adults. The emigrant who had neither acquaintance nor work, the criminal who needed aid, the fugitive slave, the sick woman, were all sheltered, or visited, or provided for. Many years of devoted labor had made her known to a large circle of friendless beings, and in every new trouble they fled to her. While engaged in Moral Reform, she did as much for the intemperate, and gave her nights to sick chambers, where, save her unwearied love, none but the physician ever entered. Before the most loathsome disease, in the presence of the most resolute vice, neither her faith nor her love ever faltered. When others thought they had done enough, and gave up, she still persevered, forgiving seventy times seven; and the poor wanderer seemed to feel there was one heart that would never be closed against her, and in every passing hour of virtuous resolution sought her, with full assurance of sympathy and aid, like a child who knows a mother's heart will never cease to hope; and in many cases was her faith sustained. Much doubtless was owing to the fascination of a manner, recognized by every one who came within its influence. It was the fitting expression of a heart overflowing with love for every human being.

Her own means, the little presents to her child, the compensation paid her, were used to enable the institution she controlled to go on; and they were given away as freely as the funds specially committed to her for distribution She never looked upon any thing as her own. Dr. Follen has made a beautiful use of the sculpture of St. Martin sharing his cloak with a beggar. The emigrant, the intemperate woman just reformed, both too poorly clad to get places, the sick girl without friends or means, for whom this loving stranger has taken the shawl from her own shoulders, the shoes from her own feet, could have pointed to a daily practice of the same love.

Her life was cheered with some testimonies of gratitude, and a thousand histories of touching interest lie buried in her grave. She was a child to the last in her undoubting faith, in her entire unconsciousness of her own peculiar traits, and in the joyousness of her spirits. But though a child in her love and her unselfishness, she was profoundly alive to all the great questions of reform and social improvement. Taken early from school, life had been her only education, and with no leisure for books, she had learned through her affections; and here, as our wisest statesman has said, 'the heart was the best logician.' She saw the right with the unerring intuition of a good heart. Neither sect, class, color or country affected her feelings. In education, social reörganization, Anti-Slavery, the amelioration of punishments, the advancement of woman, she took a deep and intelligent interest, and felt how slight was the effect of all her toil on evils which grew from false principles. She had good intellectual ability, sound practical sense, rare judgment, sagacity that few could deceive, that probed every case, and did, what she did, intelligently.

Bereaved in so many of her relations, separated from her kindred, constantly in the presence of so much sickness and want, she was yet always young, the sunshine of any circle, enjoying life intensely, happy under all circumstances, full of health her day perpetual gladness, as if the pathway had been as full of heaven as the heart that trod it.

We say of some, and very truly, that theirs is a Christian life; but it is very rare that, as in this case, the traits of any one are so unalloyed as actually to remind us of, to recal, the traits of the great Master. I never knew one so unconsciously penetrated with the thought that she 'came not to be ministered unto, but to minister.' She literally 'cared for nothing,' but like Luther's bird, rested all her interests on the Infinite Love, after which her own life and spirits were so closely copied.

The marked peculiarity of her character was this entire giving up of herself to others, and the beauty of her perfect unconsciousness of it. We see many unselfish, many disinterested, many devoted persons. But neither word, nor all combined, at all describe Mrs. Garnaut. What others do with effort, or at most, from a sense of duty, in her seemed nature. Yet not the heedless generosity of childhood or sentiment,—but the harmonious working of a nature which existed *only to serve others* as naturally as a tree grows. So utterly unconscious was she of this active and unceasing devotedness, that she neither seemed to think herself different from others, or to deem they ought to leave the usual way of the world to be like her.

She had that rare union, great tenderness and great firmness of character. Though her heart bled at the sight of wo, yet she faced and alleviated sufferings of the most horrid description with a spirit full of courage and hope

She died, worn out, doing all her kind heart dictated, and all the wretched needed, but more than one person's strength, or the means placed in her hands, were sufficient for. She felt she had herself still to give, and died in the sacrifice. All this, so feebly described, was the work of one young woman, left in a strange land, without means and without friends. Those who know her, have the joy of remembering that they did not entertain this angel unawares. Her death practically breaks up the society served. The institution, unspeakably useful, will be continued, but the motherly love, the tenderness, the readiness for every toil, the sympathy for all woe, the preëminent ability, working wonders with nothing, the heart which made the Home so beautiful to visit, as well as so variously useful, are gone. What she created, what nothing but her unique character sustained, dies with her.

'As was said of the good English Bishop,—' Surely the life of one like this ought not to be forgotten. I, who saw and heard so much of it, shall, I trust, never recollect it without being better for it. And if I can succeed in showing it so truly to the world that they also may be the better for it, I shall do them an acceptable service.'

Yours truly, WENDELL PHILLIPS.

THE SPIDER AND THE BEE.

[The following extract will give some notion of the vein of the famous Dean of St. Patrick's. But no adequate notion can be afforded by extracts. "Gulliver's Travels," offensive as it is in many respects, may be in the hands of every reader for a shilling or two; and there, and perhaps better even in "The Tale of a Tub," may be fitly learnt the great powers of Swift as a satirist, and his almost unequalled mastery of a clear, vigorous, and idiomatic style. "The Battle of the Books," from which our extract is taken, was of Swift's earlier performances. It had reference to the great contest which was then going on between the advocates of Ancient Learning and Modern Learning. The bee represents the Ancients—the spider the Moderns. Such contests are as harmless and as absurd as the more recent disputes amongst our French neighbors, about the comparative merits of the Classic and Romantic schools. Real criticism can find enough to admire in whatever form genius works. The apologue of the Spider and the Bee was not unjustly applied, some dozen years ago, to a coterie of self-applauding writers, "furnished with a native stock," who, despising accuracy and careful investigation, turned up their noses at those who were laboring to make knowledge the common possession of all. Jonathan Swift was born in 1667, and died in 1745. An excellent edition of his works, in nineteen volumes, was edited by Sir Walter Scott. There is a cheap edition, in two large octavo volumes, published in 1841:]—

"Upon the highest corner of a large window there dwelt a certain spider, swollen up to the first magnitude by the destruction of infinite numbers of flies whose spoils lay scattered before the gates of his palace, like human bones before the cave of some giant. The avenues to his castle were guarded with turnpikes and palisadoes, all after the modern way of fortification. After you had passed several courts you came to the centre, wherein you might behold the constable himself in his own lodgings which had windows fronting to each avenue, and ports to sally out upon all occasions of prey or defence. In this mansion he had for some time dwelt in peace and plenty, without danger to his person by swallows from above, or to his palace by brooms from below; when it was the pleasure of fortune to conduct thither a wandering bee, to whose curiosity a broken pane in the glass had discovered itself, and in he went; where, expatiating awhile, he at last happened to alight upon one of the outward walls of the spider's citadel; which, yielding to the unequal weight, sunk down to the very foundation. Thrice he endeavored to force his passage, and thrice the centre shook. The spider within, feeling the terrible convulsion, supposed at first that nature was approaching to her final dissolution; or else, that Beelzebub, with all his legions, was come to revenge the death of many thousands of his subjects, whom his enemy had slain and devoured. However, he at length valiantly resolved to issue forth and meet his fate. Meanwhile the bee had acquitted himself of his toils, and posted securely at some distance, was employed in cleansing his wings, and disengaging them from the rugged remnants of the cobweb. By this time the spider was adventured out, when, beholding the chasm, the ruins and dilapidations of his fortress, he was very near at his wits' end; he stormed and swore like a madman, and swelled till he was ready to burst. At length, casting his eye upon the bee, and wisely gathering causes from events (for they knew each other by sight,) "a plague split you," said he, "for a giddy puppy, it is you, with a vengeance, that have made this litter here? could you not look before you? do you think I have nothing else to do but to mend and repair after you?"—"Good words, friend;" said the bee (having now pruned himself, and being disposed to be droll:) "I'll give you my hand and word to come near your kennel no more, I was never in such a confounded pickle since I was born."—"Sirrah," replied the spider, "if it were not for breaking an old custom in our family, never to stir abroad against an enemy, I should come and teach you better manners"—"I pray have patience," said the bee, "or you'll spend your substance, and, for aught I see, you may stand in need of it all, toward the repair of your house."—"Rogue, rogue," replied the spider, "yet methinks you should have more respect to a person whom all the world allows to be so much your betters."—"By my troth," said the bee, "the comparison will amount to a very good jest; and you will do me the favor to let me know the reasons that all the world is pleased to use in so hopeful a dispute.' At this the spider, having swelled himself into the size and posture of a disputant, began his argument in the true spirit of controversy, with resolution to be heartily scurrilous and angry; to urge on his own reasons without the least regard to the answers or objections of his opposite; and fully predetermined in his mind against all conviction.

"Not to disparage myself," said he, "by the comparison with such a rascal, what art thou but a vagabond without house or home, without stock or inheritance? born to no possession of your own, but a pair of wings and a drone-pipe. Your livelihood is a universal plunder upon nature; a freebooter over fields and gardens; and, for the sake of stealing, will rob a nettle as easily as a violet. Whereas I am a domestic animal, furnished with a native stock within myself. This large castle (to show my improvements in the mathematics) is all built with my own hands, and the materials extracted altogether out of my own person."

"I am glad," answered the bee, "to hear you grant at least that I am come honestly by my wings and my voice; for then it seems I am obliged to Heaven alone for my flights and my music; and Providence would never have bestowed on me two such gifts, without designing them for the noblest ends. I visit, indeed, all the flowers and blossoms of the field and garden; but whatever I collect thence enriches myself, without the least injury to their beauty, their smell, or their taste. Now, for you and your skill in architecture and other mathematics, I have little to say; in that building of yours there might, for aught I know, have been labor and method enough; but by woeful experience for us both, it is too plain the materials are naught; and I hope you will henceforth take warning, and consider duration and matter, as well as method and art. You boast indeed of being obliged to no other creature, but of drawing and spinning out all from yourself; that is to say, if we may judge of the liquor in the vessel by what issues out, you possess a good plentiful store of dirt and poison in your breast; and, though I would by no means lessen or disparage your genuine stock of either, yet I doubt you are somewhat obliged, for an increase of both, to a little foreign assistance. Your inherent portion of dirt does not fail of acquisitions, by sweepings exhaled from below; and one insect furnishes you with a share of poison to destroy another. So that, in short, the question comes all to this: whether is the nobler being of the two, that which, by a lazy contemplation of four inches round, by an overweening pride, and engendering on itself, turns all into excitement and venom, producing nothing at all but a fly-bane and a cobweb; or that which, by a universal range, with long search, much study, true judgment, and distinction of things, brings home honey and wax."—*Half Hours with the Best Authors.*

Gleanings from Foreign Publications.

NEWS FROM SIR JOHN FRANKLIN'S EXPEDITION.—A communication from the Lords of Admiralty, under date of October 4, states hopes are entertained that the news brought by Captain Parker of the True Love, arrived at Hull, from Davis Straits, of Sir John Franklin's ship having been seen by the natives, as late as March last, beset by the ice in Prince Regent's inlet, is not without foundation.

From the same source reports have been received that Sir John Ross' ships are in the south of Prince Regent's inlet, and that the vessels of both expeditions are safe.

MAZZINI AND THE AUSTRIANS.—When Mazzini was arrested by the Austrians at Genoa in 1830, they stated their reasons to his father thus: 'Your son is in the habit of walking out alone, and in the evening meditating. He thinks to much and we do not know the subject of his thoughts. This we do not like!' Being acquitted of any charge, his only punishment was a five months' detention in solitary confinement, and banishment from the country.

The last subject disscussed at the Mechanics'-hall at Port Elizabeth, was 'Whether monarchical or republican governments are more conducive to the peoples' well-being,' when it was given in favor of republican institutions by a majority of more than two to one. —*Cape Town Mail.*

THE LITTLE HORN.—A politician as well as a strategist, Granville Sharpe sought and obtained an interview with Charles Fox, to whom he had advice of great urgency to give for conducting the affairs of Europe. If the ghost of Burke had appeared to lecture him, Fox could hardly have listened with greater astonishment, as his monitor, by the aid of the little horn in Daniel, explained the future policy of Napoleon and the czar. "The little horn! Mr. Sharpe," at length exclaimed the most amiable of men, "What, in the name of wonder, do you mean by the little horn?" "See there," said the dejected interpreter of prophecy to his companion as they returned from the Foreign Office—"See there the fallacy of reputation! Why, that man passes for a statesman; and yet it is evident to me that he never before so much as heard of the little horn!"—*Sir James Stephen's Essays.*

CLEAN SHIRTS FOR WORKING MEN.—A Cumberland paper states, that an establishment exists in Whitehaven, where laboring men resort, on Saturday nights, to procure clean shirts for Sunday. Having bought the original shirt at this shop, the owner takes it back on Saturday night after a week's wear, and exchanges it for a clean one, on payment of three half pence, being one halfpenny less than would be charged by a washerwoman. An extensive business is done in this way. A practice similar in character, but on a more extensive scale, exists in various parts of London. At the establishments to which we refer, parties may be accommodated for a single day, or longer term, with a whole suit of clothes, or any particular article of apparel they may require. At the present time, when so many deaths are occurring among the poor, the loan of a suit of mourning for a day is unfortunately a great accommodation.—*London Inquirer.*

—In the museum of the College of Surgeons of Dublin is a curious preparation, which serves as an illustration of the voraciousness of the habits of fish in general, and of the predatory power of the Lophius. It consists of the skeleton of a frog-fish, two feet and a half in length; in the place occupied by the stomach of which is the skeleton of a cod, two feet long; in whose stomach, again, are contained the skeletons of two whitings of ordinary size; and in the stomach of each there lay, at the time of their capture, numerous half digested little fishes, whose skeletons were too small and too much broken down to admit of preservation. The frog-fish had been taken by the fisherman and offered for sale in the market as an article of food, without any reference to the size of its stomach, which to them is an every day appearance; but on opening its stomach the cod was discovered, on opening the stomach of the cod, the whitings were met with; and on opening the whitings, the remains of the small fry were detected;—all, with the exception of the last, so fresh and undigested, that they must have been swallowed on the morning of their capture. The whitings must have become the prey of the cod very soon after they had their own breakfast; the cod must have shortly been engulphed in the capacious swallow of the frog-fish; and this last must have been speedly captured by the common enemy of the whole tribe.—*Dr. Carpenter, in London Inquirer.*

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